

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Mr. Hoover Speaks

FROM the day on which the Administration announced its recovery program, the minds of men have been divided on the fitness of the means chosen by President Roosevelt to attain what all admit to be a desirable and, indeed, a necessary end. The legislation asked by the President was passed by Congress without serious opposition and, practically, without debate. Measure followed measure so quickly that, in the words of a Senator of distinction, it was a hard task even to read the bills, and wholly impossible to discuss them.

Obviously, this mood of yielding is not healthy in a government of coordinated powers, operating under a Constitution which is essentially a writ of limited grants to the Federal Government. But under the pressure of widespread and unparalleled distress, with the enemy at the gates threatening to destroy what was best in our social and economic structure, opposition, at first mute, developed slowly. It was understood, indeed, even by political opponents of the Administration, that much of what had been enacted by Congress was intended to destroy once for all certain evil factors which had reduced a large proportion of the workers to the status of wage slaves, and which, through a control of credit and of the country's natural resources, threatened to build up an industrial and economic system which would make a mockery of the guarantees of the Constitution. For these and other reasons, that healthy opposition which, at its best, through just and incisive criticism tends to keep government on an even keel in a safe lane, is only now beginning to assert itself. In the *Saturday Evening Post* for September 8, we find the first example of an opposition in an article by former President Hoover.

The high position once held by Mr. Hoover, as well as the offices occupied by him under the Government for

nearly twenty years, lends his criticism a needed air of authority. But few men are able to divest themselves completely of all trace of partisanship, nor has Mr. Hoover succeeded in this paper. Yet with his stated purpose, all liberty-loving Americans of every party sympathize. The problem of government from the beginning has been to achieve a just balance between the inalienable rights of the individual and their exercise, on the one hand, and the limitations which must be put on them for the common good. To all who question the constitutional validity of the recovery program, the very title of Mr. Hoover's article (and of his forthcoming book) "The Challenge of Liberty," awakens a thrill such as the traveler in a foreign land will feel when looking up he unexpectedly sees floating in the morning breeze the flag of the country which he loves next to God. In that high spirit, if we can catch it, we are fitted to consider and assess Mr. Hoover's claim that the national industrial recovery legislation is in every respect a challenge to the liberties of the citizen, and in some respects a destruction of them.

Now with much of what Mr. Hoover writes of "liberalism," we should be in accord were we quite sure that Mr. Hoover's understanding of the term is ours. To us liberalism means a government under the Constitution, and under laws properly enacted to give that document force and actuality; and it includes economic as well as political liberty. It is obvious, however, that dissent can arise as to the meaning of the Constitution, and can persist, even after authoritative rulings by the Supreme Court. The dissent which began with the very birth of the Constitution, with Hamilton advocating his doctrine of implied powers against the stricter interpretation of Jefferson, went on for eighty years, not to be ended even by the fearful carnage of the War between the States. The very style of that conflict, adopted by one of the

parties, "The War for Southern Independence," and the bitter struggle lasting even to our own day between the Republican and Democratic parties, emphasize the truth that in all human interpretations men may differ, and differ honestly. Yet out of this very strife, there may, and usually does come, a yielding of views, a compromise that affects to stop short of principle; and while the result may displease the metaphysician, under it government is able to endure for the benefit of the greater number.

Freedom and Economic Slavery

M R. HOOVER interprets the Constitution as the bulwark of political liberty, yet he cannot see that in any vital sense it must also ensure economic freedom. For this reason we welcome his criticisms. We hope to see them presented with all vigor and candor on the floor of Congress. We trust that in this dark day, Americans will revert to the habits of their colonial ancestors, and discuss them, so that with wisdom and patriotism we may decide upon what is best for the country.

Mr. Hoover undoubtedly makes a good point when he writes that today we have a centralization in Washington hitherto never dreamed of, which is attempting to do what the States may and should do but what is forbidden Congress by the Constitution. In support of this view, he has the authority of half a dozen Federal judges; but, it should be added, about the same number have approved various phases of the Recovery Act. It is regrettable, although Mr. Hoover does not touch upon this fact, that the Federal Government has shown the utmost reluctance (as in the Greif case at Baltimore) to submit any phase of the Act to its authorized interpreters, the courts established by the Constitution. To this reluctance, coupled with NRA's boggling policy on section 7a of the Act, is due much of the unrest and distrust of governmental activity which today exists as one of the Administration's most dangerous opponents. Sooner or later, the Act must reach the Supreme Court. Of that fact, the great corporations leave us in no doubt whatever. A more candid and aggressive policy would have destroyed this distrust by insisting upon speedy ruling by the courts.

But even admitting much of what Mr. Hoover denounces as improper assumption of power by Congress, it seems to us that Mr. Hoover and, as a corporate entity, his party, stand for an interpretation of the Constitution which would deny that document all direct social value. We admit that it is not easy to draw the line to which the civil authority, Federal or State, should go to ensure a fair field for every sober and upright citizen, but beyond which it must not go. Leo XIII and Pius XI have stated the principle that the State must aid the citizen in those circumstances in which he is unable to protect himself, and in his Encyclical three years ago Pius XI showed that this duty was not merely academic. Is it doing Mr. Hoover an injustice to state that his concept of the State and its duty to the individual, is one that permitted in this country a *laissez-faire* system which looked with an indulgent countenance upon property, and turned a blind

eye to the sufferings of the multitude, deprived of their rights as human beings?

We would not be guilty of that injustice. But it seems to us that in his praise of political "liberalism" or liberty, Mr. Hoover has completely forgotten that liberty is not worth much if it does not ensure economic liberty. Slaves once toiled and died under the flag of freedom; black slaves. Today their place, under that same flag, can be taken by the economic slave.

Through a turn of the political wheel, unforeseen four years ago, the country has had an opportunity of learning much of that Christian social philosophy which Catholic publicists have been urging these many years. Hence a return to conditions which make *laissez-faire* the order of the day is unthinkable. The future is either Communism, or the establishment of government under the Constitution with its sane and healthful principles not distorted to socialistic usages, but properly extended to afford to all in this industrial era equal opportunity in life, liberty, and the pursuit of happiness. To attain that end, all men of good will, laying aside partisan differences, must unite.

War Profits

THE Senate Committee investigating the trade in munitions barely scratched the surface, and out popped a figure hitherto clad in mystery, Sir Basil Zaharoff. Sir Basil was not present in person, but back of every cross-examined witness his sinister figure was observed. Now eighty-five years of age, this man of uncertain civil allegiance, whose very birthplace is not known, has for years plied his trade of stimulating the sale of weapons of war. During the War, he sold munitions to all governments who could pay for them, for he had large interests in Russian, Turkish, English, French, and German armament companies. At present, as during the War, he holds an important interest in Krupp in Germany, and in Vickers, Ltd., in England.

The truth seems to be that Sir Basil, as other dealers in war materials, is an internationalist, who owes no allegiance to any country, but keeps on good terms with all, even while he profits by their bloody conflicts. Writing in 1925 to the representative of an American munitions company, Sir Basil stated, almost casually, a plan to induce the State Department to instruct the American Ambassador at Madrid, "to tell the Spaniards that the American Government work very harmoniously with the Electric Boat Co." with which corporation, it would appear, the Spanish Government was not well satisfied. Sir Basil had no doubt that the matter could be arranged easily; and thereafter he would "have no difficulty" in bringing the British Government to adopt a policy which would be very profitable to Vickers, Ltd., and its American associate. Incidentally, some of the "arrangements" made for the sale of submarines to Great Britain, involving the payments of large sums of money, were wholly unknown to the British Admiralty. The plans were put through as though certain financial companies in Great

Britain and in the United States, and not the Governments of these countries, were the responsible national authorities.

One sinister fact brought out by the Committee is the intense dislike entertained by the traders in munitions for the Geneva and other peace conferences. "I trust that your news from Japan will continue improving," writes Sir Basil in 1928 to the head of an American munition factory, "and that the business will come off to your satisfaction." But the business did not "come off" satisfactorily, and four years later, the representative of Vickers, Ltd., writes to this same American of the contracts his company hopes to make with the British Government, provided that large submarines were not outlawed "by Geneva or some other fancy convention."

While this investigation has merely begun its work, enough has been disclosed to show the existence of a powerful international grouping of munition manufacturers, with true allegiance to no country, but with an intense desire to profit by the quarrels of all countries. The evidence uncovered at Washington will not concern the interests of this Government alone. It is of international importance. What Congress and the parliaments will now have to consider is how this menace to international peace can be destroyed.

The Textile Strike

BY its fourth day, the textile strike had succeeded in calling out 325,000 workers out of the 625,000 affected, or about forty-five per cent. But it is not particularly important whether the strike reaches fifty per cent or a hundred. The really vital question is whether the revolt of the workers will at last call the country's attention to the scandalous conditions that have existed in the textile industry for nearly a century.

In many of the New England mill towns, the old structures erected in the 'forties and the 'fifties are still to be seen. They have an honest appearance: they look like prisons and they were. The newer mills are better supplied with light and air, but the wages are smaller (making allowance for the change in value of the dollar) and the work is harder, under the stretch-out system, than 100 years ago. As Francis J. Gorman, leader of the strikers, said, in his sober presentation of terrifying facts over the radio on September 2, what the men are compelled to fight for is a bare existence for themselves and for their children.

The mortality of mill towns, despite the claim of installation of improved working conditions, is frightfully high. One of the commonest features in these industrial centers is the small coffin, sometimes covered with white cloth, at other times a discarded soap box. Health bears a direct relation to the bread winner's income. When the income is reduced to a minimum, a voice in Rama is heard, lamentation and mourning: Rachel bewailing her children, comfortless, because they are not. The sacrifices to Moloch were tea parties for children, compared to the massacre of the innocents by our modern industrial system.

The mediation board appointed by the President may well begin by examining the operation of the industry under its NRA Code. Wages have fallen, and the stretch-out system has been established on a larger scale. The mills have installed many "labor-saving" devices, and every installation means more men out of work, and an increase of toil for those who remain. One of the avowed purposes of the Recovery Act was a living wage for workers, but the mill owners have thumbed their noses at the Government, and continued to purchase labor in the cheapest market. The code fixed the minimum wage at \$13 per week, and it is somewhat difficult to understand why that figure was selected. However, according to William Green, president of the American Federation of Labor, the average weekly wage in June, 1934, was \$11.17, while "wage earners in textile mills have been living on \$7.00 per week, and in some cases, on even less."

What the textile workers have been demanding for years is, in substance, the right to live as befits human beings, and not merely to exist. What they hope to effect through this strike is an organized public opinion which will demand a thorough reformation of the abuses which have existed in this industry from the time it began to operate in this country. They are now asking working conditions which do not overtax their strength, and a living wage in return for their labor. Their just demands may be flouted, and this strike may fail, but as sure as there is a God in Heaven, the crimes that have been committed against them cry out to Him, and they will be avenged.

If the textile industry cannot operate and pay a living wage, then the State is bound to reorganize it. No State can tolerate this or any other industry which sets at naught the natural and the Divine law. This strike must not be followed by a loose compromise which will permit the operators to re-establish, after the public's indignation has died down, the old conditions. A few such compromises, in addition to those already registered, and the hard-bitten capitalists will have opened the gates to the Communists.

School Costs

AN interesting study of school costs, prepared by the Rev. Paul E. Campbell, superintendent of schools in the diocese of Pittsburgh, has recently been published by the National Catholic Welfare Conference. A careful review convinces Dr. Campbell that in our elementary schools the average is \$26 per pupil, while in our high schools the average is \$42 for the boys and \$32 for the girls. Taking the average for the public schools, Dr. Campbell concludes that "the Catholic school system relieves the nation of an added annual burden of \$295,344,667." Were the Catholic schools to close, the cost of a building program to care for their pupils in public schools would just fall short of one billion dollars.

These figures should be considered by those factions, now growing strong in certain localities, whose members propose to tax the property used by Catholic schools. But

the chief contribution of the Catholic system of schools is not found in the financial relief which it affords the State, great as that relief is. The Catholic school continues the tradition of the early American schools, in which the founders of this Republic were trained, by making the religious and moral progress of the pupil its chief aim.

The welfare of the State does not depend upon the existence of highly endowed schools. As Washington taught in his Farewell Address, it depends upon the spread of religion and of morality among the people. Alone among American schools, the Catholic system contributes to the State generation after generation of young people who have been trained to base love of country and interest in its well being upon love of God.

Note and Comment

Eightieth Birthday

A FEW days after the publication date of this issue, September 19, is the eightieth birthday of a very important member of this Staff, and the Editors of AMERICA cannot refrain from this public way of wishing him a Happy Birthday. Thomas F. Meehan, as was noted at the time of our own twenty-fifth birthday, has lived every one of our years as a member of the Staff. Called by Father Wynne from the Catholic Encyclopedia staff in 1909 when AMERICA was started, Mr. Meehan has presided over the make-up of every issue since that time, except during his holidays and his rare small illnesses. Every day he comes all the way over from Brooklyn with the other Brooklynites, up to 108th Street, and the thousands (millions?) of miles he has traveled all these years under and over ground in order to see that our readers get their copies in the right shape and at the right time are sufficient claim on all friends of the paper so that they, too, may rightfully be called in to help him and us celebrate the occasion with due solemnity and thankfulness. But besides all his work for the paper, he enjoys a celebrity in his own right as one of our foremost historians. This place he has won not only by his own writings but also by his long editorship of The Historical Records and Studies of the U. S. Catholic Historical Society. Two years ago the Pope honored him by making him a Knight of St. Gregory, an honor which was not sought by him, and was a complete surprise to him when it came. To Mr. Meehan we, in our name and that of all our readers, wish many years of vigorous life and labor.

The Stuff Of Leadership

PESSIMISTS as to the future of Catholicism would have been routed if they had attended sessions of the Summer School of Catholic Action held at St. Francis Xavier's High School, in New York City, under the auspices of Fordham University, from August 27 to

September 1. After a successful week in St. Louis, the first proving ground of the School, the second season in New York was attended by close to 800 persons, or some 200 more than last year. The majority of these were from those ranks which exert, or will exert, the principal influence on Catholic life and particularly Catholic youth: the teaching Sisters, the seminarians, and the younger clergy. There were, however, a good sprinkling of the younger laity, especially in the well-attended evening courses. The exposition of the idea of Catholic Action and its spiritual foundation in Catholic dogma was summarized in the inspiring slogan: "The Love of Christ drives us on!" Subjects treated were the Liturgy, Grace and the Supernatural Life, Catechetics, the various types of Social Justice—Economic, Political, Interracial, International—Personality and Leadership, Publicity and Programs, Religion Teaching in High School, College, and Study Clubs, Citizenship, and Catholic Action for Nurses. Poised pencils dropped to eager notebooks as each division of thought or apt definition appeared upon the blackboard. Booths exhibiting commercial equipments, missions and periodicals, organization activities, attracted visitors in the spare moments. There was an electric atmosphere of interchange of experience from city to city, school to school, parish to parish, and from one religious organization to another. Lines of division, rivalries were forgotten in the great adventure of furthering the Reign of Christ. "Here is the stuff of leadership!" was the comment of the School's originator, Father Lord. It was the augur of still greater participation for the coming year.

Lost By A Second

FROM all reports, Chandler Hovey, managing owner of the yacht Yankee, is a good loser. Having put upon her all his money, brains, and hopes, having been hailed as the coming representative of the United States in contesting with the British Endeavour for the America Cup; after the skilled hand of Charles Francis Adams had guided her over a long and spirited course from Cuttyhunk to near Brenton's Reef Lightship, he finds that he has lost to his rival Harold S. Vanderbilt and the Rainbow by the infinitesimal margin of a second. One second out of hours of sailing, of flukes and gusts, currents and tides: a meaningless, ridiculous second. What trifling incidents may have given the opponent the advantage? A porpoise bobbing over the bow; a gust off the Sakonnet River; an awkward coil in a line; the wake of a passing motor-boat; a foot slipping on a bit of shellac: anything and nothing. Yet such were the conditions to which the contestants submitted. The judges were eminently competent and fair, the public approved, the winner deserved his reward. There is nothing further for Mr. Hovey to do but pocket his fate, and look for another day. In the meanwhile, a reflection occurs to the landlubber. Every game worth while is apt to be won by a small margin. The general wins who can shoot the big gun a little higher; the navy that cruises a few miles further; the manufacturer who can turn out a slightly better product;

the statesman who can drive a somewhat closer bargain. But the only game worth winning is that which brings one a single second into eternity ahead of the Destroyer of souls, to win the Cup that never perishes. For that victory, no sacrifice, no strategy is too high a price.

**Mr. Deutsch
On Mexico**

RECENTLY the Mexican question has moved into the city of New York. Bernard Deutsch, the President of this town's Board of Aldermen, went to Mexico, according to the Jewish press to investigate the situation of the Jews down there, according to his own statement for a vacation. While there, he spent hours with that arch-persecutor of religion, Plutarco Elias Calles, and afterward delivered himself of flattering words for Mexico's "democratic regime." Whereupon he was asked most pertinently by the Brooklyn *Tablet* and the *Catholic News* for an explanation. The explanation was that he had been misquoted, and that he did not know there was any persecution of Catholics in Mexico anyway! But the Brooklyn *Tablet* published a long letter from a non-Catholic resident in Mexico severely scoring Mr. Deutsch's conduct and speeches in Mexico City, saying that if the papers here "had printed just what Mr. Deutsch did and said here it would make many Americans above the Rio Grande, as well as down here, hang their heads." Mr. Deutsch might understand if some prominent Catholic went to Berlin, met in friendly fashion with Herr Hitler, and then told the press that Germany's democratic regime was admirable, and that he had never heard of persecution of Jews over there anyway. As to his ignorance of Mexican conditions, he has now been enlightened, in a crushing rejoinder from the Brooklyn *Tablet's* Editor.

**News from
Buenos Aires**

IN less than one month the thirty-second International Eucharistic Congress will be under way at Buenos Aires. The latest news release describing the program relates that the official hymn of the gathering has been adapted by Father C. C. Martindale, S.J., from the Spanish of Señora Sara Montes de Ocade Cardenas. The musical setting of the hymn has been arranged by Señor José Gile. Congregational singing at the Congress will reach its climax on October 11, "Children's Day." Marshaled into sections, marked by their banners, the little ones, in Communion veils and Sodality badges, will sweep in great waves of white up to the four altars on which Mass will be celebrated simultaneously, at 8 a. m., to receive Holy Communion. During the Masses, 60,000 young voices, stationed in separate choirs, will fill the groves with Eucharistic hymns. The Congress itself will be officially opened Wednesday, October 10, when the Papal Legate, His Eminence Eugenio Cardinal Pacelli, will celebrate solemn pontifical Mass in Palermo Park. It is a matter of historical record to note that Cardinal Pacelli is the first Secretary of State to visit South America during his term of office. Cardinals Merry Del Val and Gasparri lived there during part of their career

in the papal diplomatic service, but did not return after they had been elevated to the Cardinalate. The only Pope to visit either of the Americas was Pius IX, who before his Pontificate acted as auditor of the Chilean delegation at Santiago for two years. The Buenos Aires sessions will conclude, on Sunday, October 14, with the singing of the Te Deum and the above-mentioned official hymn of the Congress.

**Modern Joust
By the Seashore**

LET'S not be too hard on the members of the Atlantic Beach Club. After all, their hearts were in the right place, even if their knowledge of armor is a bit weird. Besides, they have apologized. And so the incident had better remain closed. Nevertheless, just for the sake of the record, and merely as a sort of comment upon contemporary manners, the facts of the case ought to be recorded somewhere. The trouble started, as trouble so often does, with a grand idea. Some one of the members proposed an entertainment for charity. After a bit of discussion, the entertainment turned into a pageant. And then—what with the nearness of the sea and the presence of so many beautiful young women—the only proper theme for the pageant seemed to be "Bathing Beauties of History." We have no program at hand, and so we don't know who the bathing beauties of history were. But at one point during the evening's parade of pulchritude a young woman appeared as Joan of Arc. The press reported next day that Joan was clad in a bathing suit made of cloth of gold. When news of this startling event came to the ears of the nun superintendent of St. Joseph's hospital (one of the proposed beneficiaries of the pageant) she refused to accept her share of the evening's receipts. The newspapers featured the story. Whereupon the club officials sent her a telegram regretting that there had been an "impression of disrespect" and stating that "the act consisted of a brief and dignified appearance of the young lady clad in the armor of the period." This Review, passing over the more serious aspects of the affair, cannot resist saying "Tsk! Tsk!" to the official who composed that telegram. It seems to us that a yard or two of cloth of gold, cut to the Jantzen pattern, is something far different from a harness of plate armor designed against the lances and arrows of fifteenth-century warfare.

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Wisconsin's Unemployment Compensation Act

FLOYD ANDERSON

BACK in 1921, a bill providing for unemployment insurance was introduced in the Legislature at Madison, Wis. It failed of passage, but every year since then a bill for the same purpose has been introduced, and finally, during the term of Governor Philip LaFollette, a bill was passed. It had the strong endorsement of the Progressives, the organized farmers, and the State Federation of Labor.

The employers, as perhaps might be expected, had opposed the bill right along, but their opposition had become less strong, although they still claimed that voluntary action by the employers would provide the only solution for the problem. They still felt that legislation was unnecessary. To meet the objection of the employers, the following was embodied in "Section 1. Legislative Intent," of the original Act:

The largest organization of employers in the State having declared it to be the intention of its members voluntarily to establish unemployment fund systems, it is the intent of the legislature to give employers a fair opportunity to bring about the purposes of this act without legal compulsion. If by June 1, 1933, the employers of not less than one hundred seventy-five thousand employes have voluntarily established plans which comply with the standards prescribed in section 108.15 of this act, then the compulsory system provided for in section 2 shall not take effect; otherwise, it shall take effect July 1, 1933.

However, during the term of Governor Schmedeman, Wisconsin's first Democratic Governor in forty years, the effective date of the Act was postponed a year, and some other minor changes were made.

The employers failed to set up their own plans, and certain necessary gains in employment and payrolls were recorded, and the Unemployment Reserves and Compensation Act of the State of Wisconsin became effective on July 1, 1934.

It would not have been effective if the employers of 139,000 of the State's estimated 300,000 industrial employes had provided satisfactory unemployment protection, but up to April 28, 1934, only 376 employers, with less than 50,000 workers, had submitted plans to the State Industrial Commission. And the plans which the Commission approved covered less than 10,000 employes.

The increased payroll and employment requirement was met when the State Industrial Commission found that for nine successive months—from July, 1933, to March, 1934—manual employment in Wisconsin industries had been at least twenty per cent greater than for December, 1932. And for three successive months—August, September, and October, 1933—the aggregate payrolls for such employes were at least fifty per cent greater than for December, 1932.

The Act applies to every industrial or business unit employing ten or more workers, although it does not apply to farm workers, domestic or personal servants. Those employed on governmental unemployment relief projects are also exempt from the Act, as well as public officers, teach-

ers, and those employed "by a governmental unit on an annual salary basis." The Act recognizes that "unemployment is a heavy social cost, now paid mainly by wage earners," and since this is caused by the irregular operations of the industrial and business units, they "should pay at least a part of this social cost."

The Unemployment Compensation Act provides two alternatives for the employer: he may guarantee his employes a certain amount of work each year, or he may contribute into a reserve fund for unemployment benefits.

Under the first method, he must guarantee, with the approval of the Industrial Commission, and in advance for a one-year period, at least forty-two weeks of work or wages to all his eligible employes, and for at least thirty-six hours in each week.

Under the second method, the employer contributes an amount equal to two per cent of his payroll into the reserve fund. When his contribution totals a \$55 reserve for each eligible employe, his rate of contribution drops automatically from two per cent of his payroll to one per cent. And when more than \$75 for each employe is available over the current benefit costs, his contributions cease. Each employer's fund can be used only to pay benefits to his own employes, and at all times his own liability is limited to the amount of his reserves. In order to build up the reserves, the contributions for the first year will be used for that purpose, and no benefits will be paid out until July 1, 1935.

There are five funding plans from which the employer may choose, in contributing into the reserve fund: (1) He may deposit his unemployment reserves with the State of Wisconsin. In handling these funds, the State Industrial Commission will act as "custodian, investor in specified government securities, and as disbursing agent," but it will not supplement or guarantee the adequacy of the funds, and is liable only for their amount.

(2) The employer may deposit the unemployment-compensation funds under a trust agreement with a trust company or bank; (3) with a bank covered by Federal deposit insurance; or (4) he may purchase income reserve contracts from the Fidelity Investment Association, of Wheeling, W. Va.

Under plan (5), if the employer is able to satisfy the Wisconsin Industrial Commission of his good financial standing, he may set up the fund on his own books as a booking reserve account.

An employe, to be eligible to receive the unemployment benefits, must have been a resident of the State of Wisconsin for two years. If he has received more than \$1,500 during the year previous to his total unemployment, he is ineligible. Following are some of the other causes which will render an employe ineligible:

If he has lost his employment through misconduct;

If he has left his employment voluntarily without good cause attributable to the employer;

During any period for which he has left and is out of employment because of a trade dispute still in active progress in the establishment in which he was employed;

For any period during which he is out of employment because of an act of God affecting his place of employment;

If he is a student, and has been employed only during the customary summer school vacation;

If he refuses to accept suitable employment when offered, or has failed to apply for suitable employment when notified by the district public employment office.

The employe eligible for unemployment compensation, after a waiting period of two weeks, may receive the benefit from his last employer in the ratio of one week for each four weeks of employment by that employer during the preceding year. Where he has worked for more than one employer during that period, the last employer pays the benefits until he has met his benefit liability, or is unable to do so, and then the duty devolves upon the next preceding employer.

Those eligible to receive the total unemployment insurance will be paid \$10 a week, or fifty per cent of the average weekly wage, whichever may be lower. If fifty per cent of the wage is less than \$5, however, the benefit will be \$5 a week.

Those who are eligible for partial unemployment com-

pensation will receive the difference between their actual wages for the week and the weekly unemployment compensation to which they would be entitled if totally unemployed. For instance, if a man were entitled to \$10 weekly total unemployment compensation, and he were partially employed, receiving \$5 a week, the balance of \$5 a week would be paid him from the unemployment compensation reserves.

The period for which unemployment compensation may be paid is limited to ten weeks of total unemployment compensation in each calendar year, or an equivalent total for partial unemployment or a combination of partial and total unemployment.

The Commission is empowered to set up local appeal boards to settle benefit claims. These boards will have one labor representative, one employer, and one neutral person, and appeal from their decision to the Industrial Commission is possible.

This, then, is an outline of the first unemployment insurance plan adopted by any State in these United States. In view of President Roosevelt's message to the Congress, on June 8, on old-age and unemployment insurance, it may prove to be a forerunner and the model for future legislation of the same nature.

The Silent Bells of Mexico

E. C. HENDRIX

SUNDAY morning. And the bells on the little churches of Mexico are still. For hundreds of years, not only on Sunday but on every day in the week, they have been heard across the deserts and the plains, from the mountains and the jungles, telling the traveler lost in far places that here he would find shelter, and safety, and friends.

They were scattered over thousands and thousands of miles of sparsely populated country, with a few huts clustered around them, and a little *campo santo* hard by. Women ground their corn, and nursed their babes, and washed their clothes on the river bank, and went in and out of the open door of the church at morning and evening twilight. Tired men coming home from work glanced in at the red spark of the sanctuary lamp and crossed themselves, and somehow the people around those little churches found courage to go on. And peace, and simple joys.

But the bells on those little churches are silent now. The doors are closed, and barred with the sword of the law. The priests are in exile, and pieces of silver are ready for any Judas who will betray them or members of the flock who dare to worship in secret.

Sometimes the traveler in far places finds not only a closed church, but the entire village deserted. The people have gone. There was nothing to hold them together when the padre left. One of the most desolate pictures the eyes have ever looked on is one of these deserted villages in the waste places of Mexico.

There is one of them huddled under the shelter of a long sweep of hills in Tamaulipas. Birds have built nests on the altars, and timid wild creatures scurry in and out of the corners. Storms from the Gulf have torn through it, ripping off doors and roofs, and scattering the charred coals of dead house fires.

Another stands like a beacon on a hill—one of the oldest of all—built by the Indians at a time beyond the memory of living men, built stout and strong to withstand the storms that beat on high places. Around it is a low fence of hand-carved ebony, made at infinite pains from the wild growth of the forests.

Still another, low and strong with walls of fieldstone topped by twin towers, looks out across a river where once *vaqueros* tended prosperous herds. Somewhere around this church an old man is in hiding. He may be a priest. Nobody knows. At any rate there are some rare old books and other treasures that he cannot carry away, so he stays on and takes his chances with them. How he lives is a mystery, for there is not another human being left in the village.

What are the people doing about it? The people—not the politicians. They are doing what devout Christians have done under similar conditions, in every age of the world. They are defying persecution, and prison, and banishment, and setting up secret altars where they gather to make their devotions. Sometimes, at untold hardships, they make long pilgrimages to places where they may worship openly in the churches without fear. It has been

estimated that several thousand of those dusty, foot-sore pilgrims marched in the Corpus Christi procession at El Paso, Tex.

For the most part worshipers at those hidden altars are unmolested, but once in a while a Judas collects his pay. The story is told of a young man, a frequenter of the cock-pit and the gambling room, who, having a run of hard luck, cast about for some easy money, and remembered the fifteen pesos paid to any informer who revealed the place of one of those secret altars. He led the law-enforcement officers to the place and waited with them for the worshipers to come out. He had to wait in order to collect his money. When he saw his own mother slip out of the door into the clutches of an armed soldier he realized the enormity of what he had done, and went half mad with remorse. He fought with the soldiers until they had to knock him senseless and take him to jail also.

It is not only the poor and obscure who adhere to their faith and to the customs of the Church at great personal risk to themselves. Not long ago an American business man encountered a Mexican friend of his own class and station in life, who took him aside for a confidential talk. There was a new baby in the house—a longed-for little son. He and his wife had decided that nothing should prevent them from giving him Christian Baptism, and the same start in life their other children had received. The American man was invited to be present and stand godfather for the infant, but was cautioned not to park his car near the house, or come in by the front door.

He found the house dark, and apparently deserted, but within, behind drawn shades, a brilliant and distinguished company was assembled. An old priest had been smuggled in, safely disguised. After the baptismal ceremony the guests went in to a sumptuous banquet, but the priest took a glass of milk and a bit of bread, then slipped away through the darkness to some unknown place of refuge.

The story of the exiled priests who refuse to stay in exile would make a record of unbelievable heroism. But it is not likely ever to be written. They are in every town and village along the border, waiting for their chance to get back. One of them—a timid and apparently terrified priest—was thrown bodily out of his pulpit and driven across the border at El Paso, Tex. Nobody expected any defiance from him. But a few days ago he was missing. It is impossible to say for sure what has become of him, but those who know him best are confident that he is beating his way back, at the risk of his life, to the church and the people he has served so long.

There is another side to the story which seems to have been given scant consideration, but which, nevertheless, is significant. It is well illustrated by the experiences of an American woman who recently returned to the Mexican border after some years' absence. She stopped with some friends on the American side of the Rio Grande and immediately prepared to go across in search of Mexican acquaintances on the other side.

"I wouldn't do that," her friend cautioned, "not alone, at least."

"Not even in broad daylight?" she inquired in surprise. "Why, I've been over there alone many times at night and nothing ever happened."

"Yes," her friend admitted, "so have I. But that was before they closed the church. We don't do it now."

The woman continued on her way to a populous little American city, farther down on the Rio Grande. It was much more populous now on account of a new addition settled entirely with Mexican refugees, thousands of them. Some of her friends were among them, but remembering her former experience she stopped and spoke to a policeman before venturing down into the narrow streets and crooked alleys of Little Chihuahua Town.

"Sure ma'am," the policeman said, "you'll be just as safe down there as anywhere in this town."

She still hesitated. "I guess I'll find policemen down there, the same as here," she said, "if I need them."

"Well, ma'am, not as many. We don't keep near as many cops down there as we do other places. We don't need 'em."

The woman was puzzled. Just then a priest came around the corner and hurried on his way, down toward the heart of Little Chihuahua. Children left their play and ran up to kiss his hand.

"Them's all the cops we need down there," the policeman grinned. "They keep a lot better order than we could, and it don't cost the city nothing'."

What are the politicians going to do about it? What are they trying to do? Does anybody with even a modicum of knowledge of the Mexican character believe they can be cut and squared to the Soviet pattern?

What will it profit those politicians who are juggling the destiny of Mexico today, to drive the people from their homes and make of them merely wandering tribes, hiding in the *barrancas* of the mountains? It will take more than a liberal agrarian policy to save Mexico from a return to barbarism.

The Mexican is one of the strangest, strongest, and most interesting types of the human race. Inscrutable. Silent. Unconquerable. Downtrodden—oppressed, yes. But deep down in his nature is something no despot ever has touched. And any predatory powers who think to take Mexico from the Mexicans would do well to meditate on its history.

They have built industries and seen them trampled into the earth. They have grown crops and seen unscrupulous rulers ship them out of the country and pocket the money, leaving them and their families to starve. But, with incomparable patience, they have plowed and planted again. And never once has the flame of their love for *la patria* wavered. Nor their loyalty to the Church. It is the only stable and unchangeable influence they have ever known, and no matter how they may be led to follow after strange gods, sooner or later they come back.

Mexico belongs to the Church, bought with the lives of martyrs. Mexico needs the Church—needs it now as never before. And those little hidden altars that are growing more numerous every day speak with eloquent tongues of that need.

The Catholic League for Social Justice

MICHAEL O'SHAUGHNESSY

ACTIVE participation for ten years past in the effort to rationalize the oil industry convinced the writer, as far back as 1925, that human greed and the selfishness that greed begets were the fundamental disorders threatening the destruction of our social and economic order. Events in each succeeding month in the next three years forecast the debacle in 1929.

In the period of great confusion of opinion and impotency of leaders that followed this crash, a great light appeared early in 1931, in Pope Pius XI's Encyclical "Quadragesimo Anno." Many pleasant evenings were spent in the early autumn of that year by a group of intelligent laymen in studying this extraordinary document. They found in it a body of principles upon which an efficacious program of social and economic reconstruction could be built, applicable to conditions in the United States, to arrest the disintegration of our economic, and consequently of our social, order.

In November, 1931, the writer contributed an article to the *Commonweal*, "Greed Is the Witch," identifying greed as the root cause of the devastating depression, which brought him in touch with a very considerable number of thoughtful and similarly minded people throughout the world.

In January, 1932, an article in *AMERICA*, "How Strong Is the Industrial Arch?", was an attempt to further connect greed with our rapidly disintegrating economic machine and brought other recruits, which emboldened the writer to apply our Holy Father's principles of social justice to industrial conditions in the United States in a paper read at the National Catholic Conference on Industrial Problems at New Bedford, Mass., in February, 1932. The reception accorded this effort suggested the advisability of printing this paper in pamphlet form. A thousand copies were privately distributed to a carefully selected list of leaders in finance, industry, politics, labor, religion, economics, sociology, journalism, agriculture, and education throughout the United States. The result was extraordinary. Some 300 replies were received, containing pertinent comment and criticism, all of which indicated a growing appreciation among thoughtful people of the efficacy of our Holy Father's principles of social justice, applicable to conditions in the United States, for the attainment of social and economic security.

The growing conviction that action was imperative brought together another small group in New York City to discuss ways and means of forming a nation-wide organization to promote social justice. It was considered indispensable to secure the leadership of some Catholic layman of wealth and influence to head the movement. Considerable time was wasted in the futile attempt to find such a person. By the early autumn of 1932 the effort seemed hopeless.

Oppressed with the indifference encountered everywhere, and convinced that Divine help was indispensable

to success, the writer caused to be published in *AMERICA*, the *Commonweal* and the *Brooklyn Tablet*, in September of that year, a letter from which the following is quoted:

Several Catholic laymen, business men, have reached the conclusion that the social, financial, and industrial dislocation that has overwhelmed the world demands that we conform our human relations to our spiritual ideals, that the value and security of all property and the material happiness of all the people of the United States depends on the attainment in this country, of social justice as propounded by our Holy Father, Pope Pius XI, in his inspired Encyclical "Quadragesimo Anno."

Convinced that the difficulties in the way of our realizing this hope are so overwhelmingly great that success can only be had with Divine assistance, we have decided to associate ourselves in a league for social justice, in which the only qualification for membership will be a pledge by each member, as nearly as possible, to hear Holy Mass every day and receive Holy Communion once a week for the success of our efforts, and each undertaking to do everything in his power, in his family and religious life and in his social and business contacts, to promote the principles of social justice as defined by our Holy Father.

Seventy-two favorable replies to this letter were received. That such an appeal broadcast in these most representative publications, reaching intelligent Catholics throughout the country, should enlist so little interest was a stunning disillusionment. Subsequent developments have brought out the fact that Catholics generally do not recognize that the Church teaches any social doctrine whatever and that the application of this doctrine is indispensable to the maintenance of a stable social order, of a sound economic structure, and consequently of orderly government.

Father John Corbett, S.J., happened to be calling on Patrick Scanlan, Editor of the *Brooklyn Tablet*, to secure publicity for the League for Daily Mass, when he was shown the above communication. An appointment was immediately made on the telephone to discuss the matter on that day. Father Corbett approved the form of the resolution, which has since been adopted by the Catholic League for Social Justice, and immediate steps were taken to secure the approval and blessing of Cardinal Hayes on the Crusade for Social Justice. An organization committee was formed to sponsor the movement, consisting of the following gentlemen: Harold B. Atkins, J. P. Brannigan, William A. Cavanagh, Redmond F. Kernan, Jr., Justin McAghon, John P. McArdle, S. J. McNamara, William J. Ryan, Patrick F. Scanlan, Michael O'Shaughnessy, Robert S. Shriver, R. Dana Skinner, Michael Williams, and Thomas F. Woodlock.

The approval of His Eminence Cardinal Hayes for the inauguration of the movement in the Archdiocese of New York was received on the eve of the Feast of Christ the King in 1932, and a circular signed by the organization committee, inaugurating the Crusade for Social Justice in the United States, was read at a symposium at Fordham University on the second Sunday in November. Father Corbett became the Recorder in the Archdiocese

of New York and has since acted as the spiritual advisor in the country-wide effort to spread the Crusade for Social Justice.

The following resolution, which is the heart and soul of the League, was designed to provide Catholics with a practical program of Catholic Action, in which the laity could participate in the Apostolate of the Hierarchy, by applying Catholic principles to their everyday political and business conduct and strive to get others to do the same:

I resolve to inform myself on Catholic doctrine on Social Justice, to conform my life to its requirements and to do everything in my power, in my home and religious life, in my social and business contacts to promote its principles.

Realizing that I cannot keep this resolution faithfully without Divine help, I further resolve, as nearly as possible, to hear Holy Mass twice a week (once besides Sunday) and daily if possible; and to receive Holy Communion at least once a month and weekly if possible, to attain Social Justice in the United States.

After the Crusade for Social Justice had been launched in the Archdiocese of New York, the campaign to secure Episcopal approval in all the Dioceses in the United States was inaugurated. The idea met with the instant approval of the Hierarchy to an extraordinary extent. To facilitate this work the *Social Justice Bulletin* appeared in January, 1933.

Through the generous publicity given the Crusade for Social Justice by the Catholic Press, zealous men in Mexico and Canada became interested in the Crusade. Señor E. Traslosheros, State Deputy of the Knights of Columbus in Mexico City, showed rare qualities of leadership in securing the approval of the League by the entire Hierarchy in Mexico and the incorporation of the League into Catholic Action in that country. He also is undertaking the work of spreading the League in other Latin American countries.

As of this date, the Catholic League for Social Justice has received the blessing of our Holy Father, Pope Pius XI, and the Apostolic Delegate at Washington, the Most Rev. Amleto Giovanni Cicognani, and Episcopal sanction has been secured in sixty-three dioceses in the United States, eight in Canada, and from the entire Hierarchies in Mexico and Columbia, S. A. Episcopal approval has also been received in the Archdiocese of Rio de Janeiro, Brazil, the dioceses of Ayacucho and Chachapoyas in Peru, the diocese of Cumana in Venezuela, and in the Vicariate of Bluefields, Nicaragua.

It might be said in passing that the Catholic League for Social Justice is not a society. It has no formal organization, officers, initiation fee, or dues. It is a league of prayer and individual action to enable Catholic laymen and women over eighteen years of age to live the social precepts of the Gospels, to attain Social Justice, on the principles expounded by our Holy Pontiffs in their Encyclicals "Rerum Novarum" and "Quadragesimo Anno." It provides members, individually, of all societies now serving Catholics, as well as those who may belong to no society, with a practical program of Catholic action to exercise their full moral and civic duty in the reconstruction of our social and economic order in the Christian

spirit of justice, patience, charity, moderation, and fortitude.

The aims of the League have been extolled by prominent members of the clergy and laity throughout the world and its usefulness generously acknowledged by non-Catholic statesmen and clergy. Movements, adapting the League resolution to local conditions, are being urged in England, Ireland, Australia, South Africa, India, and the Philippine Islands.

The above is certainly a record of progress, which proves the providential character of the movement, but only a beginning has been made in the Crusade for Social Justice. A long and continuous campaign of education is necessary to convince our Catholic people that when Our Saviour taught us to pray "Thy Kingdom come, Thy Will be done on earth as it is in Heaven," He meant that we should put in practice in our business and political activities the principles of Social Justice taught by our Holy Pontiffs, Leo XIII and Pius XI.

We must realize that a decade in the life of the Church is but as a single day. There is sound reason for the hope that our priesthood will be taught the Church's social doctrine in our seminaries, that our clergy will preach these doctrines from the altar at Mass, and that the laity will realize in their private lives the necessity of participating in the Apostolate of the Hierarchy, in applying the social teachings of the Gospel, in our home life, in our community and national life, and in our business and political activities.

The millennium is not at hand but much more will be done in the next decade to establish the Kingdom of Christ the King of Kings on earth than in any similar period in the history of the world. A greater measure of Social Justice will be attained in our country than even the most hopeful now look for. Crusaders for Social Justice will courageously persevere in faith to conquer greed and selfishness and thereby establish the Kingdom of Christ the King of Kings on earth, not for any personal vain glory, satisfaction, advantage, or profit, but for the greater honor and glory of God and for the welfare of their fellowmen. By doing this, every man and woman will most effectively secure his or her own peace, happiness, and ever-lasting salvation.

Mrs. Farrell on Saints

CATHAL O'BRYNE

ON a certain Friday morning Mrs. Farrell had occasion to pay a visit to Mary Ryan's grocery store to purchase a few necessaries that she had run short of during the week, and while she was being served she had time to have a friendly chat with that very excellent and capable woman. Mrs. Madigan, a neighbor, as luck would have it, happened to be in the shop also. She was a little, fat, rosy, apple-cheeked woman, of whom, as Mrs. Farrell said, "it would be nearly as easy to jump over her as to walk round her, so it would." A decent, hard-working, good creature was the same Mrs. Madigan, with a houseful of children, "like steps of stairs," to quote Mrs.

Farrell again, and yet and with all, ever and always as merry as a kitten and as bright and brisk and cheery as a robin red-breast. A pleasant smile and a hearty way with her Mrs. Madigan had, even when things were at their worst. That was the nature of her.

"I have often and often thought," said Mrs. Farrell to Mary Ryan, when Mrs. Madigan had left the shop, "that if there's any truth in the old saying about laughing and growing fat, then 'tis not a bit wonder that Mrs. Madigan is nearly the same thing in length and breadth, so it isn't.

"That little woman," continued Mrs. Farrell, "is nothing short of a miracle, that's the goodnesses truth, for she can be cheery and bright when everything's going wrong with her, just where another person would be down in the dismals for all time."

"I have often asked her how she does it, myself," said Mary Ryan, "for she's as good as a tonic coming into the place, here. Aye, and a lot better than some tonics. But the best of all is that the little woman doesn't know that she's doing anything out of the ordinary. 'Tis just as natural to her as it is for the birds to sing and the flowers to spring—which sounds like poetry, but it isn't, for that's one thing that isn't natural to me, that's sure and certain, anyway."

"It must be a gift," said Mrs. Farrell. "For how that woman works day in and day out, and looks after a delicate man and a house full of children is more than tongue could tell. I have often said that to her, but she says that she doesn't think so, for the only gifts ever she got were ten children, and a world of trouble, but she says what with one thing and everything she doesn't know but that the one made up for the other, and far more."

"'Tis the way it is with her," said Mary Ryan. "No matter what misfortune comes to her, she always says that God's good and that there'll be something turn up to take the sting out of it. And with that, she'll up and look for better luck before the morrow's morning. 'Tis well for her, the dear knows, and the best of it all is, that if anybody told her that she was a heroine, she would be the first to laugh at them, and tell them to be off with their nonsense, so she would."

"Mrs. Ryan, dear," said Mrs. Farrell, "I often think that 'tis a thousand pities that there's not a whole lot more people in the world like Mrs. Madigan these sad times, for, the dear only knows, we could be doing with them, so we could, for if ever we wanted a cheery and good-hearted people 'tis at the present minute, and I think 'tis just splendid when a man or a woman can forget their own troubles, or, better still, laugh in the face of them, in order to try and lighten somebody else's."

"That's a true word," said Mary Ryan. "For if a cup of cold water will get its reward—and that doesn't cost much—who could put a price on a cheery smile and a kind word and a warm heart? Nobody would attempt it, I'm sure. So, thank goodness for the merry hearts, anyway."

"Of course," said Mrs. Farrell, "we can't all be Mrs. Madigans. It couldn't be expected, so it couldn't, for

she's a gem of the first water, but there's a great many people in the world that we meet with, and they could be a lot pleasanter if they tried. The way it is with them you would actually think that they took an unholy pleasure in hugging their sorrows to keep them warm, so you would.

"Now, there's only one cure for sorrow that ever I heard tell of, and that's Time.

"You may go about with a face on you as long as a late breakfast, from the moment you get out of bed in the morning to the time you say your 'Here-I-lay-me's' at night, and you may wear clothes as black as the ace of spades, but they won't make one bit of difference to the heart within, so they won't.

"We used to be told that we shouldn't wear our hearts on our sleeves," continued Mrs. Farrell, "but if somebody would tell us that we shouldn't wear our sorrows on our backs, it would be a good job, I'm thinking.

"Of course, I know that I'm not at all a fashionable person, and that I have my own notions about things, and I also know that there are many nice people that would take it as no compliment to be asked to take a leaf out of Mrs. Madigan's book, but at the same time, 'tis no harm to speak the truth as you know it, and I'm well aware which of their ways of going I would prefer, so I am.

"Now, there's one thing I'm getting surer of every day I rise, and that is that there's more saints in the world than anyone dreams of, and there's another thing sure, and that is, if you start out to look for them you'll be much surprised at the kind of places you'll find them in, and the surest thing of all is that you'll never find them with glum, sour faces, never, for, as it was said long ago:

The good are always merry
Save by an evil chance.

"And that's just as true now as ever it was.

"I solemnly believe," laughed Mrs. Farrell, "that if I only knew how, which, of course, I don't, I could preach a sermon on Mrs. Madigan. I have to laugh at the thought of it, for I think I see her face if I were to tell her that. She would think I had taken leave of my seven senses, so she would.

"There's some people like that, they go through the world making it happier and brighter and pleasanter for everybody they come in contact with, and, as I said before, the best of it all is, that if you were to tell them so, there would be no one more surprised than themselves, so there wouldn't.

"I know people of that kind—a few men and a great many women—and I never meet them but I feel like saying my prayers in thankfulness just for the pure joy of having the good luck to know them.

"Oh, Mrs. Ryan, dear," said Mrs. Farrell, gathering up her purchases, "there are some good and true people left in the world yet, and 'tis good to keep thinking about them, and talking about them lest we should lose heart entirely, and the best and truest of them are the people that just do the good turn that comes to their hand, by saying the kind word, and brightening their neighbor's

burden when they can. That's what Mrs. Madigan says, anyway, and I would believe her before I would believe any other person, for she wouldn't ask man or mortal to do what she wouldn't do herself?

"As it says in the story, the moth fell in love with the star, but it was the flame of the candle that burned its wings in the long run, so if we human beings only do the

good that's nearest to our hands, I think we needn't worry if we can't put our arms around the whole world and hug it to our hearts?

"If every person kept their own door-front clean the street would be clean. That's my notion, anyways," said Mrs. Farrell.

"And I think you're not far wrong," said Mary Ryan.

Sociology

The First Negro Catholic Hospital

M. DE CHANTAL BLAKELY, S.S.M., R.N., M.A.

I AM glad to see that at last Catholic Action has taken on a little color." This introduction to an address delivered by the Rev. Leo Steck, December 10, 1933, marked the formal dedication of Saint Mary's Infirmary, St. Louis, Mo., as a general hospital for Negroes under the direct supervision of a white Sisterhood, the Sisters of Saint Mary.

In 1924 upon the completion of Saint Mary's Hospital, a three-hundred bed institution on the western border of St. Louis, in a district known as "Hippointe," Saint Mary's Infirmary, still under the direction of the Sisters, became a charity hospital conducted upon the social service plan. No charge was made for medical service, the patient paying just what he was able for hospitalization, and no one was refused on account of lack of funds. At this time Saint Mary's Infirmary, together with Saint Mary's Hospital and Mount Saint Rose Sanatorium, for tuberculous patients, all three institutions owned and conducted by the Sisters of Saint Mary, became the University Hospital of St. Louis University and formed "The Saint Mary's Group." In January, 1932, Saint Mary's Infirmary was replaced by the Firmin Desloge Memorial Hospital, made possible through the generosity of the family of Mr. Firmin Desloge of St. Louis. The old historic Saint Mary's Infirmary was made vacant and the long cherished hopes of Mother M. Concordia, Superior General of the Sisters of Saint Mary, were about to be realized. The colored people of St. Louis were soon to receive aid in the care of their sick.

No one person or no body of people are so well able to understand the difficulties and the needs of the colored people of St. Louis as are the Sisters of Saint Mary. As Saint Mary's Infirmary is a familiar site to many a St. Louisian, so the Sisters of Saint Mary are well known to the people of St. Louis, rich and poor, black and white. This city is the cradle of the Order. The Sisters have grown up, as it were, with the people of St. Louis. Mother Mary Odilia, their venerated Foundress, arrived here on November 15, 1872; hence, the Sisters have served St. Louis for sixty-two years. Their work has not been limited to St. Louis, however, for hospitals have been opened in Kansas City, Jefferson City, St. Charles and Ironton, Mo.; in Madison and Baraboo, Wis.; and in Blue Island, Ill.

The Negro population of St. Louis is large, but the

facilities for its hospitalization are small. The colored division of the City Hospital, "City Hospital Number Two," as it is called, is quite inadequate for the care of all who are brought to its doors. Provisions are made in the various hospitals throughout the city, but these provisions, too, are inadequate. The great need for hospital facilities for the colored race has been for many years in the mind of Mother Concordia. She was mindful of the need of the Catholic Church in the education of young men entering the medical profession, and of young women entering the nursing profession. This we see proven in the affiliation effected in February, 1924, of the Sisters of Saint Mary with St. Louis University, particularly with the School of Medicine. Nor was the colored race forgotten by Mother Concordia. It has long been her desire to open a hospital where their sick could receive proper attention, where their physicians and nurses could have an opportunity to practise their respective professions, and be of help to their own people, under Catholic influence, and under the supervision of a Catholic Sisterhood.

When we contemplate a Negro patient, we think of one of God's creatures whom He has endowed with an immortal soul; with a body, suffering as we see it, with "all the ills that flesh is heir to;" with a heart sensitive to disappointment and discouragement. Beneath all, there is the undeniable right which is his to that care and sympathy which will soothe his heart, mend, if possible the ills of his body, and give him that strength realized only by the comforting truths of religion. When we picture to ourselves a colored physician, we see a man endowed with the same faculties of mind and heart as is his white brother; with ideals and aspirations which should be realized, if not possible through his own endeavor, then in cooperation with those who can and ought to help him. When we think of a colored nurse, it is of a young woman of high character, forgetful of self and anxious to give aid to those of her own people who cannot help themselves. Should she not be encouraged and sustained in her ideals? All this was in the mind of Mother Concordia when she thought of and hoped for a hospital for the colored under Catholic influence, and under the supervision of a Catholic Sisterhood. This too, is the keynote of the plan of organization of Saint Mary's Infirmary.

On March 16, 1933, the first staff meeting took place at the Infirmary. It was presided over by Rev. A. M.

Schwitalla, S.J., Ph.D., Dean of St. Louis University School of Medicine, and was attended by several of the Jesuit Fathers of the University, by members of the faculty of the University's School of Medicine, by the future members of the staff of St. Mary's Infirmary, and by a number of the Sisters of Saint Mary. The plan of organization was discussed, and appointments to the staff were made. A feeling of interest and appreciation was manifest throughout the entire meeting, as well as in the expressions of the various members upon the receipt of their respective appointments. St. Louis University preferred its aid most generously; to quote the Reverend Chairman at this initial meeting; "The University wishes you and your race to profit by its educational influence, and to bring to you through your service to the sick a deeper understanding of the medical problems which mark the growth of the physician."

The general plan of this hospital organization consists in the Executive Council which is the superior governing body of the institution. It is composed of two representatives of the Sisters, two representatives of the staff, and two representatives of the faculty of St. Louis University School of Medicine. The general and financial administration of the hospital is in the hands of the Sisters. The staff consists of an active staff of forty-seven physicians, all colored; a consulting or courtesy staff, and an advisory staff, composed of the heads of the clinical departments of the School of Medicine. The nursing staff comprises the Sisters who give the actual bedside care, a corps of Negro graduate nurses, and the student nurses from the School of Nursing which was opened October 7, 1933.

Twenty students were enrolled in the first class, representing six States, Missouri, Kansas, Illinois, Texas, Mississippi, and Alabama. Fifteen of the young women were Catholics, the remaining five, members of various denominations. The course offered in the School of Nursing is a three-year one, leading to the diploma of Graduate Nurse. The lectures in the various nursing subjects are given by members of the faculty of St. Louis University School of Medicine, and a number of the Sisters; all laboratory work is carried on at the School of Medicine. The School is accredited by the Missouri State Board of Nurse Examiners. Saint Mary's Infirmary has a capacity of 130 beds. There are thirty private rooms, forty double rooms, and sixty ward beds, as well as twenty-four basinettes.

At the close of the first year, March 19, 1934, the Sisters felt that much had been accomplished, in the face of trials and hardships, it is true, but the spirit of satisfaction and appreciation was and is evident on all sides. The secret of this lies in the thought expressed by Mother Concordia at the opening meeting, on March 16, 1933: "We are turning this hospital over to you only in one sense, as we are going to work out together the problems of this project. We are not leaving you, we are not going to abandon this place, rather, we are going to work side by side with you in carrying out the destinies of the hospital." The Sisters contemplate not only the present

aspects of the work but are looking forward into the future. They are hoping and are begging Almighty God to bless their endeavors by placing in the hearts of some of the students who come to them a desire for something higher, a desire to "leave all and follow Him." Dare they look forward to the foundation, some day, of a Negro Catholic Nursing Sisterhood?

Beyond St. Louis, however, across the broad expanse of the Atlantic, lies the true secret of the success of this work of the Sisters of Saint Mary with the colored sick of St. Louis. It is the approbation, the blessing of the Vicar of Christ, our Holy Father Pope Pius XI, which he himself bestowed upon the work.

At an audience granted to Mather Concordia in October, 1930, His Holiness said: "A Catholic hospital for the Negroes, the first in America, is very dear to my heart. I am greatly interested in the Church and in the Negroes in America. I love them and Holy Church loves them, I bless the undertaking with a special blessing, and I wish you all the success possible."

Education

Where Are Your Children?

PAUL L. BLAKELY, S.J.

BENEATH my window the street is quiet, for the children have returned to school. They were a rasp to my nerves in the last weeks of June, for children are almost as bad as adults in making a noisy tumult about nothing. But as the long summer days went on, their voices took on a friendly note, and at last fell as music on my ears. I shall miss them.

Where are they now? I know, of course, that in this era of enforced school attendance, they are at school, but in what school? That question comes to me unbidden as often as I think of children, or with pleased eyes look on a group of them at play. For to every man who believes that he has a part to play, however humble and unnoticed, in the eternal task of making this sodden world a brighter, happier, and holier tabernacle for the sons and daughters of God, there can be no question more important. It is not reassuring to know that they are at school, for in the words of our Holy Father, there are schools in which the moral and religious influence is not higher than that of a den. In what school are your children, and those children who were my symphony these last ten weeks?

We can answer in general terms. At least ninety per cent of them are in schools in which they will hear nothing of Almighty God, of our duties to Him, or of our duties to our neighbor which rest, ultimately, upon our obligation to praise, revere, and serve Him who is our Creator. No people can boast (the word is chosen) an equal zeal in founding and maintaining elementary and secondary schools, and boast we do. Even during the depression we have spent in excess of two billions of dollars annually, and, possibly, three billions is the figure more nearly correct. For nearly three-quarters of a century,

the advocacy of more generous support for the schools has been the open road to local political preferment and, in not a few instances, to rich emoluments as well. Necessarily part of the political system of the community, the schools, in spite of the rank and file of faithful and upright teachers, have become more and more an essential part of the partisan political machine; and in this country local party politics is not a factor that fosters life, liberty, and the pursuit of happiness.

Thus the very popularity of the public school system has operated to create an immunity to criticism. Long impatient of outside censure, the system has at last become atrophied in an organ which every system needs, without which it becomes a dull inhuman organization lacking power to progress—self-criticism. The result is expressed in a statement by Archbishop McNicholas, of Cincinnati, published in the *Cincinnati Times-Star*. The advocates of the system demand that school costs be the first charge upon every community, and that these costs be rated, not according to the ability of the community to pay them, but according to the "necessities" of the schools, which "necessities"

they do not interpret according to a common-sense judgment, but according to the unsatisfactory and costly standards that have produced such poor results in giving the country educated men and women.

The public schools would be far too expensive, even were they good. But, educationally, they are not good.

No educational system can be good which deliberately excludes the child's most important interests in life. Were man a mere thing of clay, to return after a few years to mingle with the forgotten dust of yesterday, we might rest content with the theory which holds that while the child must be instructed in school in the elements of secular learning, he must be debarred in that same school from any instruction that will teach him his relations to Almighty God. In this Christian age, the secularized public school is not a mere anachronism. It is an affront to our Christian belief and traditions. It does not fail by mere defect. It fails positively, by excluding from education that which is the very soul of education.

Nor is its claim of neutrality better than a sham and a pernicious delusion. No more than any man can any of man's works, and least of all the school, be "neutral" to God. For there exists a positive obligation in this world, as old as life itself, and imprinted in man's very nature, to seek after God, to know God, to serve God. The revelation of God in Christ Jesus clarifies that obligation, teaches us how it is to be fulfilled, and opens the way to its perfect fulfillment; but the obligation itself exists, independently of this revelation. In practice, no school can be "neutral," and the assertion that the system now in vogue in this country is and properly should be neutral, is impudent effrontery, objectionable alike to sound principles in philosophy and religion.

The one protest that arises in this supposedly Christian country against a school system which is incompatible, in its fundamental principles, with Christianity, is the Catholic school system. It is true that some of the non-

Catholic religious bodies, notably the Lutherans and the Jews, have founded elementary and secondary schools, but at present these institutions are scarcely numerous enough, or sufficiently distributed throughout the country, to constitute a system. Our 8,000 elementary schools, 2,200 high schools, 170 colleges and universities, ninety-three major and eighty-five preparatory seminaries, and forty normal schools, are distributed throughout the length and breadth of the land, to afford our Catholic people everywhere the opportunity for a complete Catholic education. In our elementary schools, we have 2,200,000 boys and girls, about 300,000 in our secondary schools, and approximately 100,000 in our colleges. This is a magnificent showing, particularly when it is remembered that not one penny of the millions of dollars required to maintain these institutions is contributed by the public authority.

Let us be thankful to Almighty God for what we have been able to do in founding the country's one system of education. Yet much remains to be done. Half of our children are still in schools from which Almighty God has been expelled. It has been stated, with what truth I cannot say, that of the Catholic young men and women at college, more than half are in non-Catholic institutions. If these figures are even approximately correct, we have grave reason for apprehension. Where will these boys and girls, these young men and women, learn to know Our Divine Lord, and to obey the visible Head of the Church, His Vicar on earth?

Here we have a fruitful source of that "leakage" which troubles earnest pastors of souls. Adult education can do much for the individual, but as a cure for "leakage," not much can be hoped from it. The best remedy is a Catholic education which begins in the elementary school to be crowned in the college or university. Hence we can never think we have done enough until we have attained the ideal "every Catholic pupil in a Catholic school."

BLACKBIRDS

Two blackbirds perched upon a wire,
Chatter of love, while morning's fire
Scours the groove-like city street,
Where life's and death's dominions meet.
Immune from bands that bind the heart,
Hither and yon they dip and dart,
Each one a mass of fun and feather,
That punctuates the golden weather,
With notes like jingling coins of mirth,
To open men's ears choked with earth.
Though joy of all the world be sold
For the price of a song by a blackbird bold,
There's never a one will stop to buy
A penny's worth as the minutes fly;
Though the Lord of Love, Himself, look down
On the gray parade in the noisy town.
With hearts tight shut and eyes stone-blind,
The music falls that none will find.
And the great sun flares, and the clock brings irk
To the toilers bound for a day of work.

J. CORSON MILLER.

With Script and Staff

SELDOM has there been such emotion displayed as at the funeral in the Stephanskirche in Vienna of the late Chancellor Dollfuss. Few men have ever been so wept over as this victim of cruelty and hate.

The well-known Austrian publicist, Joseph August Lux, writing in *Der Christliche Ständestaat* for August 12, tells of the extraordinary impression that Dollfuss made upon him as he first saw the Chancellor at the time of his appearance at the great party congress in May, 1933. "The man who walked out upon the vast stage of the Opera House and pledged the rescue of Austria, the salvation of his country, had the *form of a child*. It struck me with the force of a religious manifestation. It seemed to me symbolic." The secret of Dollfuss' power—over other statesmen, over his people, over the course of events—was in some way bound up with his childlike character and appearance. The child and the genius are mysteriously related. Dollfuss had no official countenance, no statesman's mask, says Lux. He trusted men instinctively; yet with his trust was combined an extraordinary caution and presence of mind, by which he grasped the essential point in each situation.

This picture is heightened by some traits told of the Chancellor by his intimate friend, Gottfried Domanig. The utmost simplicity characterized his life, as of another Catholic statesman, the late Count Apponyi:

Often, when I visited his home and he came to dinner at 3:30 or four o'clock, I was a witness of his "Chancellor's meals." When he was alone, he had them set a little table in his office: half a plate of soup, preferably a small piece of meat with a single vegetable, and finally a plate of apple sauce. Of all this he ate so little, that normally not even a man of his small stature could be nourished by it. On the day [that I traveled with him in the mountains], he took at 7:30 a.m. a cup of coffee, at eleven a couple of slices of cold sausage, some bread and butter and half of a piece of fruit pie. At five o'clock another cup of coffee. That sufficed for the whole day. And as he ate, so he lived and dressed: simply, simple to the point of poverty.

The rumors of his "great possessions" were sheer fabrication. To his wife he left nothing but his name.

DOLFFUSS was an incurable optimist. "I assume," he said, "that every man is good, as long as I have no proof to the contrary." Hence his singular power over people, particularly to inspire them with courage. Unlike his great predecessor, the methodical Msgr. Seipel, he had absolutely no plan for his work. When asked what course he intended to follow in some decisive matter that was about to come up, he replied with his quiet smile: "I don't know yet, but I shall know tomorrow." And he did, when the time came. He would leave the most serious conference with his Ministers to make sure that his little boy, Rudi, was eating his meals; and would stop any discussion to play with the children if they came into the room. On his travels through the country he stopped to talk with every road worker and explained to him with the utmost pains and clearness just why his wages had

to be so low; and what the prospects were for the future.

Dollfuss summed up National Socialism in a few words:

The essence of National Socialism lies in the lack of religious faith. Faith, strong faith is above all things a manly virtue. These people lack the power given by faith. For this reason there operates in them instead of a healthy faith in God an idolatrous fanaticism, a somber mysticism and chauvinism. Through such experiences they will never find the way back to the true destiny and happiness of nations.

On one occasion he remarked: "I learned my whole art of government in the catechism when I was a little boy, where it says: 'Thou shalt love the Lord thy God and thy neighbor as thyself.'" It was a secret worth a thousand brain trusts.

HINDENBURG and Dollfuss are a contrast; yet there were fundamental things in common. Writes Count Holstein-Ledreborg, the Danish convert, of Hindenburg's funeral (*Nordisk Ugeblad*, August 19, 1934):

The ideal of the Norsemen of old was battle and conquest. Hatred and treachery to enemies were praiseworthy qualities. Robbery and plunder were an honorable way of living.

When a man died in battle, he came to Valhalla; if he died in his bed, he went to hell. . . .

The gods were praised because they fought and drank.

But a man came from the South, whose weapon was a cross.

He preached that love was the greatest thing in the world: not love for one's friends alone, but for one's enemies as well. . . .

Other men came after him, and said the same thing. Some of them were slain; but the Gospel of love conquered.

With that, civilization came to the land. The people learned that not strife, but the fulfilment of duty was the highest good. They learned to sustain life by honorable toil and to help one another. . . . Gluttony and drunkenness were a vice. The evil were punished. . . .

Many years went by, and heathendom was but a tale of old.

Christianity and its ideals reigned in the world.

There was a man, a great man.

He drew his sword to defend his land. Not from love of battle or from joy in slaying, but to do his duty towards his Fatherland.

He served his country to a high old age, in the time of peace, as he had done in the time of war. He was faithful to his God, as he was to his country. Duty was his guide in all his actions. He died as a faithful servant of his country and as a true Christian.

"Let me be buried in peace with my beloved," he said, "for the honor is not mine. I have but used the gifts that God gave me."

But they took him to a grave, and the grave was a battlefield.

The trumpets blared and the drums beat. The cannon roared and the rifles crackled. The only reminder of Christianity in the whole pagan ceremony was a few words from a military bishop, who talked like an army sergeant.

Then a man stood up, the first man of the land, and gave him the final salute upon his journey. What did he say?

He said: "Enter thou Valhalla!"

He could as well have said: "Go to ——!"

Outrage!

THE PILGRIM.

Literature

Words for the Writer

FRANCIS TALBOT, S.J.

SEVERAL months ago, a few readers will recall, I published a series of articles on the topic of writing and writers. These were designed and executed for the particular benefit of literary novices, for those who have not yet experienced as much of the agony of writing as I have endured, for those who have not devoted as much thought to the subject of literature in its manufacture and distribution as I have been forced to give at the editorial desk, for those, in brief, who have not equalled me in the number of hours spent in reading and writing, in the number of words produced, in the ability of self-expression. I have not presumed, nor do I now aspire, to type one word of advice or suggestion or encouragement for the professional author. To do so would be an impertinence, at least until such time as I extricate myself from the ineluctable urge to write.

In the last published article of this series for incipents, I quoted a paragraph from Stevenson in which he stated so tersely an element of his self-education as a writer: "Thus I lived with words." That is my text. In his early efforts, he lived with words; in his accomplishments, words lived with him. Words are the material of literature, as thoughts, imaginings, emotions are its spirit. Words are like the bits of iridescent glass and fragments of gleaming stones that are fitted into the mosaic, like the threads in a tapestry, like the globules of the paint an artist spreads. They are the symbols of thought, for they represent the processes that surge through the brain. They are the expression of thought, the materialization of it, and therefore the agent by which the soul reveals itself. Words are the writer's tools and jewels.

He who would write with fluency, with charm or with force, must be equipped with an abundant stock of words, with a vocabulary for writing that is expansive and expressive. I specify a writing vocabulary. This is normally smaller and more circumscribed than a reading vocabulary, for in reading, the words of others are merely recognized by us and not evoked, they demand for us no effort save that of understanding them, they are drawn out from the dimness of memory or clarified by the context or given meaning by a guess or a surmise. The writing vocabulary is more numerous than, and includes the speaking vocabulary. It is not quite accurate to say, as

does Blanche Jennings Thompson in the August issue of the *Catholic World*, that "each of us has at least three vocabularies," a speaking, a writing, and a reading vocabulary. We have a passive, or reading, vocabulary, and an active, or speaking and writing, vocabulary.

The speaking vocabulary is part of the writing vocabulary, that part which is most used, which is required for the limited needs of conversation or the limited needs, even, of public speaking, which leaps out from us more spontaneously. All of the speaking vocabulary may be used in writing, but not advisably; for in it are slang, and catchwords, and colloquialisms, which cheapen writing unless employed with avowed purpose. All of the writing vocabulary may be used in speaking, but similarly, not wisely; for speech, then, would sound artificial and labored, would be pretentious and stilted and pedantic. Nevertheless, the speaking and writing vocabulary are one. Those who are unable to express themselves in conversation with varied, precise and appropriate words, who are obliged to repeat endlessly the same recurrent words, make poor writers. But good writers, though they speak very little and with difficulty, cannot help but reveal themselves in conversation by the richness and the rightness of their words.

An elementary requisite, then, of the writer is that of acquiring a multitudinous vocabulary. How enormous must be the number of words, I cannot say. Somewhere in the files, are statistics gathered by hawk-eyed researchers who wasted sun-splashed, invigorating days and months in totaling the different words used by classical authors. The results of their labors are of no compelling importance just now. But it is interesting to note that the "Standard Dictionary," in explaining the secondary meaning of "vocabulary" instances: "Shakespeare's vocabulary was 15,500 words," a bit of erudition that may or may not be correct, but that may serve as a norm for the writer of today. How 15,000 words may be acquired by a young writer, I cannot say, either, with much authority. As for myself, I cannot guess what number of words I have the use of, and I would be rather generic if I tried to tell how I acquired them. They simply found their way into my mind through my ears and eyes and made themselves a habitation there and seemed to enjoy leaping out again through my tongue and fingers.

It is possible, I believe, to acquire a vocabulary by memorizing the dictionary in its entirety or cramming word-lists into the brain, as some teachers teach. It is helpful, I suppose, to sit down before "Roget's Thesaurus" and absorb its loose synonyms. The least painful and laborious, the more workable and effective method, I would say, is that of keen perceptiveness in reading and listening. The store of words piles up imperceptibly, and these words thus accumulated are not mere vowels and consonants with a meaning attached, but symbols of thought with a varied connotation as well as a precise meaning. In this matter, also, the schoolmaster proffers advice that a student should always, always look up a new word in the dictionary, that he should write it out for himself a dozen times to impress it on his memory, that

he should use it three times in connected discourse to make it his own: if such practices be helpful, so be it.

In his predetermined efforts to acquire a vocabulary, the aspiring writer should have a thought about the kind of words he seeks. Modern English is hybrid; it traces back to the native Anglo-Saxon and has been enriched, through many centuries, by the grafting in of words from the classical languages. Statisticians have busied themselves about this, also; they have examined the vocabularies of the greater writers and discovered the percentage of Old English words as against those of Latin origins. The results of their scrutinies are not momentous enough to linger over, nor to quote. But that which they investigated is of importance to a young writer.

He must examine his tendencies in words. He may be unduly attracted by the richness of a Latinized vocabulary, and so be accumulating a disproportionate percentage of polysyllabic derivatives. His composition, accordingly, may undulate elegantly and may be estimated as scholarly and comparable to Newman's divine sonorousness; but it will be tiresome. He may tend toward the short, rugged Saxon words; his work, then, will click in pig-wiggins and may seem witless; it will also be tiresome. The type of words must be balanced, if full expressiveness is to be attained.

Then again, the young writer may deem himself smarter if he possesses an abundance of abstract, universal, full-sounding terms, of unusual, archaic, fancy words; these have their place in certain departments of literature. He would be spending his time better, however, by loading his mind up with the more current, the more natural, the ordinary words. There are more of these than a writer can master in a lifetime. The best writing vocabulary is that founded on the common speech of the day and built up with the traditional speech of the better writers of the past.

While acquiring a vocabulary, the writer must seek out the exact meaning of each word, and should know the primary, secondary, tertiary meanings. It would be well if he were familiar with the root and origin and derivation of the word. Such knowledge should be habitual, it should be antecedent to actual writing, not intrusive in composition. Lacking this accuracy in defining for himself the exact meaning of a word, the writer expresses his thoughts and pictures in a slovenly manner. Through a misuse of words he befogs what he has to say. Precisionists drive this virtue into a vice. They demand exactitudes that are amusing; they allow no freedom to the creative power of a writer to enlarge meanings or to wrest meanings to his uses. Robert Lynd recalls George Moore's attempt in his "Hail and Farewell" to show that Cardinal Newman was a blunderer:

Newman wrote of "the lessons which I gained in the experience of my own history in the past." Mr. Moore protested that one does not "gain" lessons. Newman wrote of a correspondence that "took place" in 1834. Mr. Moore observed magisterially: "A prize-fight takes place; a correspondence begins."

Newman and the masters of language are masters because they employ words in their most accurate meanings;

but, being masters they are granted some latitude. A young writer, on the contrary, has no liberty whatsoever to misuse words, nor to trifle with their meanings. His inaccuracy derives from ignorance, mostly, and results in muddled discourse.

The next step for the writer is beyond accuracy, toward precision. It is that of the old precept of the *proprium verbum*, the pursuit and the fixture of the one only word that accurately, incisively, discriminatingly expresses the idea. One may use his words with a proper care for their exact meanings; he will never be more than an ordinarily good writer. If he is to be an exceptionally good author, brilliant and scintillating, he must use his words in their unequivocal meanings. He must not be content with synonyms, not with substitutes, not with approximations. No phase of writing is more troublesome, more wearying, more irritating to the conscientious author than the struggle to capture the precisely proper word. He wracks his memory, he tumbles about his vocabulary, he torments himself; he knows he will recognize the one, single, inevitable word he seeks; he rejects the kindred words that might serve, and blames himself for being a peevish crank and wasting his time; but he knows, all the while, that the quality of his writing is measured primarily by his ability to find the proper word, always.

Henry James, more than any writer of the century, except Cardinal Newman, was a master of the *proprium verbum*. The Cardinal, perhaps, had more of an instinct, more of a fluency, more of an ease in drawing out the one perfect word; but oftentimes he struggled desperately to find it. A small-print note in an authority I quoted earlier—how pleasant and profitable is the frequent use of a dictionary!—the "Standard Dictionary," under the word "vocable" alleges: "It became his (Lincoln's) second nature to use the right word in the right place, so that he could not have erred without the pain the artist knows when any *vocable* rings false." But in regard to Henry James, whose existence was tormented by words, Mrs. Winthrop Chanler records in her "Roman Spring," just published:

There was no one more delightful to talk with, for all his mumbling hesitation to find the one matchless word that should precisely express his meaning—hesitation that the irreverent compared to a rhinoceros trying to pick up a pea. The word, when found, well justified the search; it was never a pea, nearly always a pearl.

Every writer-to-be must have, not only a large vocabulary, not only an active, up-springing gush of words, not only an accurate understanding of their meanings, not only a conscience as to their proper use, he must also have a feeling for words, a sensitiveness toward them, a kind of tender respect for them. He should be aware of their connotations and associations, he should see images and pictures in each of them, he should be able to taste their flavor, to savor of them, he should know their strength and their pungency and their potency and their quietude, he should be able to measure instinctively their appropriateness to what he writes and for whom he writes. And then, in addition, his ear must be attuned to their sound. Each word has its differentiating note; it must

harmonize with the neighboring words that precede and follow it in a sentence. Each word is part of a rhythm, a cadence. Each word is a test by which the writer is judged.

A Review of Current Books

The Eternal Present

ROMAN SPRING. By Mrs. Winthrop Chanler. Little, Brown and Company. \$3.00. Published September 7.

FROM the standpoint of pleasurableness there is no need to commend Mrs. Chanler's book of reminiscences. Her memories are of a world that is always absorbing: Rome, Italian society, thought, and letters, the larger world of charming and interesting people from everywhere, and the glittering decades of social life in the United States. Direction was given to her whole life by experience of a childhood passed in the Rome of Pio Nono, to whom, strolling in the walks of the Pincio, she and her brother Arthur Terry were presented for a blessing with the regretful addition that they were "American Protestant children." But the blessing, like so many of Pio Nono's, took effect, and eventually brought to her the Catholic Faith. Hers was a non-combative conversion: rather an unfolding towards the light in fellowship with her talented half-brother, the novelist Marion Crawford, whose correspondence with her on the subject is an interesting feature in her volume. Mrs. Chanler moved in the world that she describes not as a tourist or mere spectator but as a daughter of the house: whether it be the Palazzo Odescalchi of her childhood; early studies of Dante, Lessing, and St. Thomas in Florence; or East Prussia with its *gesegnete Mahlzeit*; Newport's Cliff Walk with its lawns and marqueses; brown-stone New York; Boston's lavender and straw matting; or Washington dominated by T. R. and spiritualized by Henry Adams.

Were her book just memories, it would be but "one more," though a delightful "one more." But her keen mind is preoccupied with what goes on behind the scene. She acutely states the problem of the expatriate American. "It is an unseemly thing," she holds, "to disclaim your country, a true misfortune not to love it. But the essence of American patriotism is volatile: when exposed to too much foreign contact it seems to evaporate, leaving a faintly unpleasant flavor of flatness. . . ." But with this understood, she sees no reason why patriotic Americans may not live where they like.

Much deeper is her preoccupation with the question of how one who has seen the Light is to live in the world with those who reject it, or have never known of its existence. However adroitly the situation be met, there are only two possible courses: acceptance of the silken ties that bind the feet of those who would walk by the constellations of God's Heaven—what Paul Claudel calls *conformisme* and denounces as the besetting weakness of American life—or resistance. Resistance implies suffering; but it engenders peace.

Mrs. Chanler's resistance is inferred rather than expressed. The affectionate humor void of all bitterness with which she treats those whose grotesque suspicions gradually softened into an acceptance of her way as not theirs is a weightier rebuke to the Darkness than any eloquent denunciation. Not dexterity, but simplicity, not without knowledge, gave Mrs. Chanler the ability to appraise "the Eternal Present behind the shadow dance of fashion and experience."

The American world that Mrs. Chanler describes has never known its own mind, and probably never will, since it is founded upon a contradiction. John Hay, Henry Adams, and John LaFarge could never solve its paradox. Mrs. Chanler's policy is to be

thankful for delightful people whoever they are, as she explains in one of her memorable philosophical passages. Such is the view of the child, who judges, says St. John Chrysostom, "not from riches or from poverty, but from love." Such is the view of the Creator, who loves His handiwork. One who follows it will not go far astray.

Roman Spring has been selected by the Catholic Book Club for September. The following *errata* are to be noted: p. 199: for "the three children" read "the two children." Page 257, for "MacMonnie's" read "St. Gaudens's." Page 269: for "Pindar" read "Hesiod." Page 296: for "Father Pardoe" read "Father Pardon." JOHN LAFARGE.

A Scientific Sociology?

AN INTRODUCTION TO PARETO, HIS SOCIOLOGY. By G. C. Homans and C. P. Curtis, Jr. A. A. Knopf. \$2.50. Published September 4.

VILFREDO PARETO was born of French-Italian parentage in Paris in 1848. Returning to Italy his family gave him a thorough scientific education which fitted him for his career as an engineer. For twenty years he spent all his leisure time in a profound study of the social sciences, philosophy, history, and mathematics. His teaching activities began in 1893 when he accepted the Chair of Political Economy at the University of Lausanne. In the closing years of his life he composed his massive four-volume masterpiece, *Trattato di Sociologia Generale*. In 1923 he was appointed a Senator of Italy (Mussolini claims to have studied economics under Pareto), and in the same year he died.

In the United States the discussion of Pareto's treatise was long confined to the universities: Professor James Harvey Rogers (an economist) examined the Paretian principles at Yale; Professor Lawrence J. Henderson (a scientist) conducted a seminar on the same subject at Harvard, while Dr. Edmund A. Walsh (an expert on international law and political science) explained some of the leading theories of Pareto in a series of lectures at Georgetown. In the meantime, a number of the literary and intellectual journals took up the theme and soon overtones and undertones of Paretian sociology were being sounded in the great metropolitan newspapers.

The present Introduction to Pareto is the fruit of Professor Henderson's seminar at Harvard. The co-authors, Messrs. Homans and Curtis, were members of this group and took a prominent part in all its discussions. The French, not the Italian text was the basis of their studies.

Pareto's passion for mathematical precision is stamped upon every page for his work. His technological training made him impatient with the vague, unverified generalizations of most sociologists. For him analysis, classification, and especially measurement formed a rigid course through which every scientific study was obliged to move. Sociology, like any other science, is presented with a complicated concatenation of facts: all the observable actions of men. It attempts to reduce these to a "series of uniformities." The result is, according to Pareto, not a law, but an hypothesis or "conceptual scheme," subject to constant revision. For "the only judge of fact is more fact."

The great importance of the *Trattato di Sociologia Generale* is that it aims to present a well-developed theory of the non-logical actions of men. Experimental or logical actions are those rationally conducted, in the spirit of science. The non-experimental actions give rise to certain emotional attitudes, sayings, or rationalizations that are termed "derivatives." *Dulce et decorum est pro patria mori* would be an example of a derivative. The derivatives are divided into "residues" (sentiments corresponding to the actions of men) and "derivations" (the rationalizations of these actions). Pareto discovers six classes of residues and four classes of derivations. Sometimes residues have a way of clustering together, and then you arrive at the "persistent aggregate" known as nationalism.

In general, Messrs. Homan and Curtis are successful in their effort to provide, a brief, readable, reasonably accurate paraphrase of Pareto. They have attained the technique praised in the French proverb: *La clarté orne les pensées profondes*. Unfortunately, however, in the interest of popularization and vivid portrayal, they have substituted modern instances for the examples drawn from the ancient and medieval historical literature utilized so masterfully by the Italian sociologist. In the laudable attempt to develop a scientific analysis of emotional attitudes, actions, and prejudiced judgments one does not expect to find the sneers at religion and the partisan political utterances which abound in this Introduction. Quoting from Harold Laski and illustrating the association of residues of Persistent Aggregates with the use of force in government Homans and Curtis compare the Russian Communists with the Jesuits, "whose proclivities toward the use of force extend from the extirpation of heresy in Spain to their government in Paraguay." It would be hard to find a more non-factual, emotionally discolored statement. These popularizers of Pareto have carried the Positivism of Auguste Comte to its logical but unwarranted (because incorrectly premised) conclusions.

JOSEPH FRANCIS THORNING.

A Peep into the Pit

BLACK MONASTERY. By Aladar Kuncz. Translated from the Hungarian by Ralph Murray. Harcourt, Brace and Company. \$2.75.

THIS is the story of the author's captivity in three French internment prisons, and is, by all odds, the most harrowing tale of captivity it has ever been the reviewer's lot to read. The publisher tells us that the author, now dead, was a Transylvanian school-master, gentle, kindly and intellectual. His great love for France, his spiritual home, had brought him to the Breton coast in the summer of 1914, where he and some dubious, polyglot acquaintances were caught in the backwash of war. They hastened to Paris to seek aid of the Austro-Hungarian consul and met with no success. Arrested by the French authorities, they submitted under the impression that they were to be released in neutral Switzerland or Holland. Instead, they and others of their race were confined for the duration of the war in Périgueux, the fortress of Noirmoutier, and the Isle d'Yeu prison. The remainder of the book and by far the longest part deals with the record of this imprisonment.

It is not the detailed account of the privations suffered that gives this book its nightmare quality; stories of privation are common enough. It is the passionate account of mental and spiritual degradation, the decline to madness and degeneracy under the stress of prison existence that disqualifies this book as light, summer reading. It is, without exaggeration, a peep into the pit.

There are several things that strike the reader of this work: first, the mental attitude of the Germans and Magyars toward confinement, which was cowardly, stupid, and supine in the extreme; and second, the total lack of spiritual values. True, the prisoners go to church occasionally, but with the exception of one Austrian, there was nothing in this gesture but a purely sensual feeling of release; there was no comprehension, in the author's mind at least, of mental release through Faith.

If the characters in this book represent an accurate or true cross-section of Austro-Hungarian society from lord to laborer, Central Europe must have been in a deplorable condition. The bestiality of the prisoners without exception is without parallel, and their supine relapse into complete, fatalistic despair is worthy of remark.

Whether or not the book has suffered in translation, the reviewer cannot say, but there is in it very little of that poetry which the dust-cover promises us. The author appears to be a hold-over from the days of Wilde and Verlaine, emotional and rhetorical, talking much of love in the manner of an Ethel M.

Dell novel, only with Teutonic coarseness rather than American gush overlaying the unintellectual sentimentality of his outlook. The style of writing is jerky and sometimes amateurish, rising in few places from the commonplace.

J. G. E. HOPKINS.

Shorter Reviews

THE BIBLE FOR EVERYDAY. By Archbishop Alban Goodier, S.J. P. J. Kenedy and Sons. \$2.00.

EVERYDAY reading of the Bible used to be the cult in the strict families of the evangelicals, reformers, and depressed religious cults. It was their book of life; its meanings might be wrested to what they willed, but their adoration of the book was a material idolatry. They were the fanatics who accused Catholics of disregard for the Sacred Books. Yet Catholics gave them the Bible, and gave it to them, moreover, in its exact and accurate text, with the spurious writings excluded. Never has the Church neglected the Bible; always has it made the Bible the rule of Faith. Never has the Church failed to interpret the Bible in the sense that God intended, authoritatively; always has the Church linked it with the infallible, living voice of Christ and the successors of Peter. Archbishop Goodier offers selections from the inspired words of the Old and the New Testament. What he omits is not to be considered unimportant, for every word of the Bible is important. What he selects is judged by him to have a significant importance for everyday lives. He is a master of Scripture and the spiritual life. And so, his authority, his discrimination, his guidance is invaluable. The anthology he compiles is fascinating. It is a book for everyday reading by everybody, and has been made the October choice of the Spiritual Book Associates.

F. T.

THE ENCYCLOPEDIA OF THE SOCIAL SCIENCES. Volume XIII: PUR-SER. The Macmillan Company. \$7.50.

OF some 325 articles in the thirteenth volume of the "Encyclopedia of Social Sciences" over 140 are biographies. The tone of these, in general, is balanced. Contemporary problems do not figure in this volume as much as in some of the preceding; however Railroads, Regional Planning, Rubber, Reparations, Restraint of Trade, and other articles recall the modern scene. Race and kindred problems are competently handled. Hans Kohn, on the Russian Revolution, concludes an instructive factual story by a series of less-founded assertions, as to the appeal of Bolshevism to "science and reason," its future as a "society of free and equal individuals," etc. For Religion the thoroughly irreligious Alfred Bertholet was selected, who applies to his subject the usual mechanism of ethnological types and analogies, concluding with a confession of the "difficulty of attaining a comprehensive and balanced view," and a largely infidel bibliography. To the same author Religious Orders, also treated ethnologically, were entrusted. Galileo appears on page 243, and again on page 599, as a martyr to science from Catholicism. With a few of these exceptions, the book will aid social-science students.

J. L. F.

Books and Authors

HERE was a beautiful garden where sermons grew—sermons by Newman. From this garden a fragrant bouquet has been culled, called *The Spiritual Legacy of Newman*, by William R. Lamm. It has its own distinctive pattern and its own delicious perfume, to wit, the relationship existing between all of Newman's sermons. The Cardinal's views on "Hypocrisy and Surrender," Father Lamm finds, constitute the marrow of this relationship. The anthology induces renewed study and deeper appreciation of the Cardinal's sermons, not only for their literary and homiletic art but also for their practical acceleration of spiritual living. (Bruce \$2.00)

As an acceleration of spiritual living in the matrimonial state appears *The Pope and Christian Marriage*, by the distinguished

German Jesuit, Otto Cohausz, translated by Father George D. Smith. A popular guide to the intelligent study and understanding of Christian marriage as discussed by the Holy Father in his *Casti Connubii*, the little volume affords the Catholic layman a means of explaining and defending the position he holds on the marriage relation and the questions and problems growing out of it, while the non-Catholic may glean from its reading a clear understanding of the teaching of the Church on this important subject. (Benziger. 50 cents)

STEPPING firmly on the spiritual accelerator, one observes that all the Pontifical documents on Catholic Action issued by Pope Pius XI between the years 1922-1932, together with the Acts of the Roman Congregations and the Papal Secretariate of State, have been collected in the invaluable reference volume *L'Action Catholique*. The value of this collection, which is translated into French, lies in the fact that it includes not only the Encyclicals, but numerous letters and explications on Catholic Action from the Holy Father himself and other high authorities of the Catholic Church—a complete *vade mecum* of Catholic Action. (Paris: Bonne Presse. 12 fr.)

Gridiron action leaps out from *The Backfield Comet*, by William Heyliger. A screeching-violet pest, athletically eminent, knowing it, telling the world all about it, provides fine football-story material which the author has ably developed. Many college coaches will have their "Trim Roberts" to readjust this Fall, but few, it is feared, will have the same success as did Coach Bancker in this fine football, boy-pleasing story of character building. (Appleton-Century. \$2.00)

EMMI HIRSCHBERG'S authorized German translation of Adolphe Ferrière's original French work is *Der Primat des Geistes*. Ferrière is the founder and an official of the International Association for Educational Reform. The present book is the fruit of his lectures at the University of Geneva and at the Rousseau Institute. The book discusses basic principles in the philosophy of education. The author is an admirer of Rousseau. It is interesting, however, to see his insistence on the value of things spiritual and on the importance of metaphysics. He climaxes his work with the conclusion that it is essential that the child be educated to direct its strivings toward a personal, spiritual God. (Berlin: Verlag von Julius Beltz. R. M. 7.50)

Recent Fiction

GOODBYE TO THE PAST. By W. R. Burnett. The six-feet-four hero likes racing, women, and whiskey, yet has a certain fundamental decency. He rises to riches through sundry unheroic adventures in Midland City and an Arizona boom town. The author writes with his usual verve and colloquial frankness, but those who like their tales in chronological order are warned to begin with the last chapter and read back to the first. The author of *Little Caesar* may some day write a great American novel. Published September 5. (Harper. \$2.50).

MAIDEN VOYAGE. By Kathleen Norris. Young unmarried newspaper woman falls in love with a husband. Their love grows. They suffer. They get into murder trial. Wife dies. Husband proves affection for young unmarried newspaper woman by marrying somebody else; y. u. n. w. proves hers in same way. Rather sordid tale, paganistic in its outlook and implications, though written by a Catholic. Published September 5. (Doubleday, Doran. \$2.00).

THE STRANGE BOARDERS OF PALACE CRESCENT. By E. Phillips Oppenheim. Another crime of stark sensual passion that proves a puzzler to the London police. The uncanny investigators of Scotland Yard stalk their quarry with sleepless vigilance. The vicious savagery of the lady in the case is revolting, though humanly portrayed. To the immature this will probably occasion harmful reactions, for though the poisonous element is clearly labeled, it is still poison. (Little, Brown. \$2.00).

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Adult Movie Standards

To the Editor of AMERICA:

Just a word to thank you for your clear-headed article on the movies in the issue of AMERICA for August 18. One would really like to see the various paragraphs expanded into articles or chapters, for certainly they touch vital points in this whole matter of cleaning up the movies, a cleaning that will only be muddled and muddled unless there is a clear statement of, and adherence to, standards among our own. You have yourself read, no doubt, the offside reference to "purity leagues beating the mental age down" of Otis Ferguson in the *New Republic*. An article like yours will do much, it is hoped, to remove an impression that Ferguson probably shares with many another. Prost!

Glens Falls, N. Y.

JOHN L. BAZINET, S.S.

To the Editor of AMERICA:

In regard to your article which appeared in the issue of AMERICA for August 18, on the "Catholic Standards for Motion Pictures," I would like to offer a friendly criticism. I refer to your statement: "Older people, provided they have a modicum of common sense and moral training, can be amused by a play without incorporating its liberal views into their code of personal conduct. And hence there seems to be no objective reason why they should not patronize entertainment of this kind."

When compared with the Index, the Catholic standard for literature, this statement is incorrect. Just because a questionable book is not on the Index in black and white does not mean it can be read with a clear conscience. It should not be read because it has been proven that the constant reading of such books will eventually weaken the person's morale and cause him to unconsciously adopt the author's ideas. Does not the same reasoning apply to a steady diet of salacious plays and motion pictures?

In reference to the later part of your statement. By patronizing these pictures do not the adults set a bad example to youth? To say nothing of the scandal it gives to non-Catholics. Then, too, they are creating a demand for more of these pictures by supporting them financially.

I have been asked to call your attention to this, as corresponding secretary of the Veritas Catholic Action Club.

Freeport, L. I.

MARGARET MARY CAMPBELL.

To the Editor of AMERICA:

I have read with interest the article in the issue of AMERICA for August 18 entitled: "Catholic Standards for Motion Pictures" by Father G. B. Donnelly, S.J.

I would, however, like to take exception to the paragraph on Page 444 as follows:

This is particularly true as regards the young. To tell the truth, Catholics are not overmuch worried about the effects of such entertainment upon the adult—at least upon the properly educated adult. Older people, provided they have a modicum of sense and moral training, can be amused by a play without incorporating its liberal views into their code of personal conduct. And hence there seems to be no objective reason why they should not patronize entertainment of this kind.

I believe it is agreed that all good or evil has a like subconscious effect on one's mind. Granting this, is it reasonable to suppose that any one person is so morally strong as to be continually viewing pictures which "contrive to persuade a man

that his moral convictions are false" without in time applying these liberal views to his own actions should he ever find himself in similar circumstances as those portrayed and approved as permissible? Thus anyone's attendance at these pictures is at least an occasion of formal sin or "material sin" which Father Donnelly says is "to be deplored and if possible prevented."

Granting that these pictures do not affect the personal conduct of adults, by permitting their attendance at such pictures, are we not, in the eyes of the public, giving our sanction to the "false moral principles" which they set forth and do we not defeat the ultimate aim of our campaign which is to rid the screen of this type of picture?

New York.

AGNES M. GORMAN.

To the Editor of AMERICA:

In my article I suggested that there are two classes of people: (1) properly educated adults—that small group who hold true moral principles and are not likely to surrender them under attack, whether this be intellectual or emotional; and (2) another class, very large, made up of adult John Citizens and also the young, all of whom, because not "properly" educated, might easily be led to revise their moral convictions downward, especially under the stress of dramatic sympathy.

I expressed a belief that the first class would not be hurt by entertainment which dramatized a false thesis about human conduct. But did I go on to say that such theses should be freely filmed for mass consumption? No. My whole article was written to prove the exact opposite. I offered an argument (containing a *statement*, a very important *but*, and a *therefore*) which I may paraphrase thus: *Statement*: Properly educated adults would not be harmed by plays presenting an unethical thesis. *But*: To present such a thesis on the screen is to offer it not merely to properly educated adults but to millions of others—to the young and uneducated who can be easily persuaded that the false principle of conduct is true. *Therefore* (said the article): "In the future Catholics will insist on a sound valuation of human conduct in the pictures . . . [they will insist that] in all future productions . . . moral evil must never be presented as good."

I should probably have avoided misunderstanding had I added the same conclusion in another way—namely: *All stories proposing false moral principles should be quashed before production.*

Since my purpose in this article (and in others published in AMERICA during the past three years) was to advocate the stamping out of this type of film, I do not feel called upon to defend the position attributed to me by your correspondents. Particularly since AMERICA's editorial pages, to which I am a contributor, have urged since last April that all Catholics—whether properly educated or not—should take and keep the Decency pledge in a united effort to quash the unethical picture.

Campion House.

GERARD B. DONNELLY, S.J.

Suppressing the Sign

To the Editor of AMERICA:

I do not believe that the appropriate article in the Catholic Encyclopedia would bear out Miss Drummond's contention that there is only one way of making the Sign of the Cross. Nor do I believe that my "safe and sane" metaphor was ill-chosen.

In a country where it is considered a sign of poor breeding even to discuss religion among those with whom one is not on intimate terms, people who sign themselves in the manner Miss Drummond suggests are not likely to increase the esteem in which the Church is held. Nor, at least in my own opinion, does there exist any valid ethical reason why one should intrude on the privacy of others by a religious manifestation which might cause them scandal or offense; and in public the privacy of others is something which one must always be most careful to respect. I cannot but feel that Miss Drummond would be filled with mortification or shame if, in a foreign restaurant, she saw

me, or any other American, rise from my seat in order to toast the President of the United States. Yet I hardly think she would object if she saw me drink sitting down.

The gradual falling into desuetude of the custom of rising in order to toast is one of the few blessings bestowed by the Unlamented Amendment, but I really believe the above analogy should convince Miss Drummond that there is some merit in my contention that good manners at home may be the worst of form abroad. After all the ratio of conspicuousness between my Sign and hers is about equal to that between the Roman collar and the priestly cassock.

Pontiac, Mich.

JULIUS HERMAN FRASCH.

To the Editor of AMERICA:

Except that God is to be honored everywhere, I still think too much fuss is made over blessing oneself before and after meals. If I must ostentatiously bless myself before partaking of a ham sandwich and a miserable liquid called coffee what on earth am I to do in profound gratitude when Toscanini steps forth; when Barrymore plays Hamlet; when I am ravished by New York City at dusk; when I don a new hat or dress; get a grand letter or compliment; enjoy a walk or a bus ride, the new moon and the million of other wonderful things that happen every day. The answer is that very few families say grace and to start saying it in public seems to me very hypocritical.

New York.

GRACE-LESS.

Uncle Sam as Munitions Maker

To the Editor of AMERICA:

Much of the criticism occasioned by your laudable attacks on the munitions makers seems to be due to a confusion in the minds of many between disarmament and munitions control. Governmental control or ownership of munitions plants has no direct bearing on disarmament. But it will affect war propaganda by eliminating the profits which might be derived therefrom. I fail to see any "patriotic" objection to Federal munitions control. The duPonts and Schwabs are not essential for the security of the United States against aggressors. Uncle Sam can well provide his own armament.

East Orange, N. J.

FRANCIS L. BURKE.

A Bit of Encouragement

To the Editor of AMERICA:

The issue of AMERICA for August 18 transcends itself. From cover to cover it is filled with food for thought. It is hoped that Father La Farge's "The Philanthropy of Ignatius Loyola" will come out in pamphlet form, or, better still, why not make it the basis of a one-volume life of the great founder of the Society of Jesus? It is surprising how little Catholics know of the life of the Spanish soldier-founder.

Buffalo, N. Y.

ADMIRER.

About Polo

To the Editor of AMERICA:

Who is Francis X. Polo? Is this a pseudonym? I cannot help but suspect that it is, yet I must in the same breath beg for more of such contributions. If you are to devote a page or so of your worthy review to sociological questions, what aspect is more worthy of your study than that which is concerned with the most elemental facet of family life, viz., love and marriage? Yes, I also say: "Husband-here!" in Catholic Action. My thanks to Mr. Polo (?) for answering Miss Leary so well.

Incidentally, would not short biographical sketches of your new contributors, such as *Thought* gives, help us immensely in understanding them?

East Keansburg, N. J.

DANIEL J. CONNOLLY.

[He is a real person; that is his real name; and he lives in Brooklyn. Do other readers desire biographical sketches of contributors? Ed. AMERICA.]

Chronicle

Home News.—Lewis W. Douglas resigned as Director of the Budget, and on September 1, President Roosevelt appointed Daniel W. Bell, of the Treasury Department, Acting Director of the Budget. On September 4, Upton Sinclair, Democratic nominee for Governor of California, had a two-hour conference with President Roosevelt at Hyde Park. Obviously pleased with the meeting, he continued to Washington, where he was welcomed by Administration officials. The President on September 1 extended the provisions of the Automobile Manufacturers' Code for sixty days, to November 3. The National Code Authority for the retail solid-fuel industry resigned on September 3 in protest against the "vacillating policies" of the NRA in dealing with its problems. On September 1, the National Labor Relations Board definitely ruled for majority rule in the selection of representatives under Section 7a. In the third report of the President's Executive Council, on September 2, Mr. Richberg predicted that 5,000,000 families will be on Federal relief in February. Ex-President Hoover, in an article in the *Saturday Evening Post*, attacked the policies of the Roosevelt Administration. His article was vigorously answered by Administration officials in Washington. The Senate munitions investigation began on September 4, and a close working agreement between American and British submarine manufacturers was revealed, as well as evidence of "bribery" in high official quarters in South American countries. With the extension of the general strike in the textile industry, President Roosevelt on September 5 appointed a board of three members to investigate the complaints and problems and report to him by October 1. John G. Winant, Governor of New Hampshire, was named chairman, and Raymond V. Ingersoll (Brooklyn) and Marion Smith (Atlanta, Ga.) are serving with him. By the time of this action, strike orders applying to the entire textile weaving industry had gone into effect. Spreading disorder and scattering violence claimed several deaths and injuries. In North Carolina, the National Guard was ordered out. On September 6, the strikers claimed that 425,000 out of 625,000 were on strike; the employers denied these figures; while the Associated Press estimated that 363,024 out of 696,384 normally employed had answered the strike call.

Conflicting Influences in Saar.—Tension was on the increase in the Saar region, in preparation for the plebiscite scheduled for next January. Considerable alarm was expressed in Geneva over the charges made by the League of Nations governing commission in the Saar that 16,000 German residents of the territory were receiving military training in Germany in preparation for the plebiscite. Agents of the German Front organization in the Saar were accused of maintaining constant relations with German official authorities. Catholic opinion in the Saar was said to be disturbed over the recent executions of Catholic

leaders in Germany. France was bidding for Saar favor, it was thought hopelessly, by lavish promises of political and economic equality.

Nazis at Nuremberg.—At the Fourth Congress of the National Socialist party at Nuremberg, Herr Hitler, in his opening proclamation, declared that the National Socialist movement had become absolute master of the Reich. He stressed the roadbuilding and homestead projects and reiterated his determination to counter the world boycott with domestic production of raw products. Declaring that National Socialism is a philosophy of life and that it had ended 500 years of German disunion, he continued: "We have made up our minds to do away with provincial churches and bring them together in a great Reich Church. We are convinced that the church organization forced on Luther must not be made into a virtue now that the separate States have disappeared." Regarding the Catholic Church his proclamation read: "Despite lapses on both sides, we shall arrive at a sincere and honorable understanding." He voiced the opinion that there would not be another revolution in Germany in 1,000 years; and also developed at length the cultural mission of National Socialism. The German Postoffice announced a plan to introduce television telephony in the near future, trials between Berlin and Munich having been adjudged successful. Sound films were broadcast at the eleventh German radio show. It was announced that bachelors under twenty-five will be replaced in their jobs by elder workers.

Suicide Verboten.—The proposal to allow condemned criminals to commit suicide was not included in Germany's new penal code. The Universal Christian Council for Life and Work, representing the Protestant world, at its convention at Fanoë, Denmark, demanded freedom for the German Evangelical Church. Its action called forth an official protest from the German Ecclesiastical Ministry of Reichsbishop Mueller, who also assailed his foreign critics. "A great part of the outside world has a film over its eyes," the official protest read, "and is unable to see the situation in Germany as it really is." The Berlin High Court handed down a sweeping decision denying the validity of some of the Bishop's actions against his adversaries. According to the London *Daily Mail*, Dr. Hjalmar Schacht, Minister of Economics, demanded a gradual squeezing out of all Nazi extremists. It was predicted that Dr. Paul Joseph Goebbels would be promoted "out of harm's way." Reproductions of the crown, the scepter, and other symbols of the authority of the emperors of the Middle Ages were brought to Nuremberg to establish, it was said, a bond between the first empire and the present regime.

Dr. Schacht's Request for Moratorium.—American complaints that Germany was discriminating against American creditors in the settlement of her business debts were met indirectly by a demand on the part of Dr. Hjalmar Schacht, Minister of Economics and president

of the Reichsbank, speaking on August 30, that Germany's creditors grant her a complete moratorium for a period of years. After the expiration of the moratorium, Dr. Schacht believed, the burden of her foreign debt would have to be reduced to the point where it was tolerable. Without international cooperation for the solution of Germany's problems, particularly of creating an export surplus, the world crisis would be simply prolonged and be further from an ultimate solution. Official Germany continued to stress the point that internal capacity to pay was not the problem in Germany's meeting her creditors: it was the difficulty of transfer, because of the trade and currency policies of the creditor countries themselves.

Schuschnigg Asks Austrian Unity.—Speaking at Innsbruck, Chancellor Schuschnigg declared that his Government was prepared to make peace with both Nazis and Socialists on condition that no attempts to disturb the public order were made. He added that no charges against Germany would be submitted at Geneva. The official Austrian delegation for the meeting of the League Council will include Princess Fanny von Starhemberg, mother of the Vice Chancellor. Princess Starhemberg formerly was a member of the Austrian Senate and a leader in the Christian Social party. The civil services and the gendarmerie and police forces were being purged of Nazis. Three hundred and thirty-six engineers, employees and workmen of the Alpine Montan Company, which controls the iron and steel industry and is the bulwark of Austrian pan-Germanism, were suspended for their part in the putsch in Upper Styria. The powerful managing director, Herr Apold, was forced to retire after he had been fined the equivalent of \$30,000. The properties of exiled men have been confiscated throughout Austria.

Limitation of Merchant Shipping.—Sir John Simon, British Foreign Secretary, addressed a memorandum to the United States, France, Italy and Japan, as the leading maritime Powers, asking views on the possibility of restricting the national mercantile marines. The memorandum stated the view that there was too much tonnage for the amount of trade, and though it made suggestions for limitations of carrying vessels, it offered no specific plan for consideration. Great Britain built up the greatest merchant marine, in great part by Government subsidies, until it was self-supporting and, in recent years, needed no governmental aid. The competition of other nations in similarly granting large sums for the building of passenger and freight vessels has now become so keen that the British lines are being so seriously affected that they may be forced to seek subsidies from the Government. The increase of merchant tonnage of the United States, according to figures recently issued by the American Department of Commerce, from 1900 to 1933, was from 2,836,235 tons to 13,357,799; from 1920 to the present, however, the American merchant fleet showed a decline. During the same time, Japan increased from

574,557 to 4,258,159 tons; Italy, from 983,655 to 3,149,807; France, from 1,350,562 to 3,512,219; Great Britain from 14,261,254 to 21,819,687 tons. The British memorandum did not inquire about the holding of an international conference on the subject, but such a result was anticipated. In the London Economic Conference in 1933, Great Britain wished to list the restriction of merchant ships among the agenda, but representation from the United States prevented official discussion of the matter.

Canadian Coalition Suggested.—Proposals were again being made, especially in financial circles, for the formation of a national Government. The basic reason brought forward at this time was the necessity of settling the railway problem. The Canadian National Railway was facing a deficit of \$40,000,000, which had to be met from national revenues. It was alleged that voluntary cooperation between the Canadian National and Canadian Pacific Railways could not effect improvement, but that only a non-partisan Government could solve the problem of the annual deficits and bring about the necessary economies. Additional reasons urged by bankers and financiers for political coalition were those of the spread of radicalism and anxiety as to the effect of the inquiries made by the Minister for Trade, Harry Stevens. Premier Bennett was reported as inclining to favor coalition; but Mackenzie King, Liberal leader, with prospects of victory at the election next year, expressed disapproval.

French Air Maneuvers.—World-wide interest was aroused by the air maneuvers held in Paris the end of last month. On two successive days forces of "enemy" planes were hurled against the flying field at Le Bourget with the theoretical objective of "destroying" Paris by air bombs. The maneuvers proved the excellence of the defense insofar as speedy radio warning of the attack could be sounded and flights of pursuit planes could be sent out to check it. Moreover, it was demonstrated that nearly all the attacking air force could be destroyed before returning to its base. But on the other hand, military authorities admitted that on both occasions Paris had been "destroyed" by the enemy, and that probably any future defense would prove totally inadequate to prevent a successful thrust at the capital by air. The results of the war games would bring about drastic changes, observers stated, in the nation's air-defense policies. The newspaper *Intransigeant* sounded a doleful note: "Paris could have been wiped out by the invaders, and it is little consolation to think that Berlin could be wiped out with equal ease. Nancy could have been destroyed, and so could Cologne." Whereupon the newspaper reminded its readers of the recent successful "attack" on London. Pierre Cot, former Air Minister, held that no big city in Europe, except possibly cities in Russia, would be able to repel an attack from the air.

Chaco Peace Efforts Deadlocked.—Neither the efforts of the Bishops of neighboring countries to secure

settlement of the Bolivian-Paraguayan trouble because of the pending Eucharistic Congress in Buenos Aires, nor of the United States, Argentina, and Brazilian Ambassadors, promised to be successful: peace negotiations seemed to have reached an impasse. Meanwhile Paraguay continued making advances in the warfare, capturing additional forts and inflicting serious losses on the Boliviens. Though Bolivian authorities maintained that Asuncion's claims of continued victories were exaggerated, President Alaya of Paraguay was reported as stating "The situation of our armies could not be more promising. At the present moment we have reconquered all our territory." He added that the present objective of his armies was to push the Boliviens out of the Chaco.

Russia's Entry into the League.—Reports from Paris were to the effect that Russia's entry to the League of Nations would be proposed by France at the forthcoming League Assembly, and would not be directly petitioned for by Russia. It was generally rumored that a permanent seat upon the League Council would be offered to Russia, putting her on equality with Great Britain, France, and Italy. By Russia's entry that country would be better able to exert pressure upon Japan; France to exert pressure upon Germany, whose isolation would be increased. The success of the plan was regarded as a triumph of Maxim Litvinov, Soviet Foreign Commissar.

Moscow Complains.—Alleged torture of two Soviet women employees of the Chinese Eastern Railway at Harbin, Manchukuo, were the complaints laid before Tamekichi Ota, Japanese Ambassador. While not assuming responsibility for the arrests, Japan upheld them on the ground that the prisoners were guilty of causing the recent train wrecks. In language not calculated to decrease the strain in Russo-Japanese relations, the Soviet's protest was answered by Foreign Minister Koki Hirota. The reply repudiated Moscow's assertion that the Tokyo War Office was guilty of accusing Soviet soldiers of instigating the wreck and added that the anti-Japanese utterances of official Soviet newspapers were "manifestly at variance with the peace policy the Soviet Government has been enunciating."

Mexican President's Message.—On September 1, President Abelardo Rodriguez, at the opening of the Thirty-seventh Congress of Mexico, charged that the International Bankers' Committee on Mexico was retaining Mexican funds "in an unjust and illegal manner." He said if the break continued, he would submit to Congress a new program for redemption of the foreign debt. He discussed the nationalization of credit, foreign relations, the League of Nations, and praised the War Department, calling the Mexican Army "the best guarantee of the interests of the Revolution and a most faithful guardian of society." He said: "The Government has insisted on observance of the laws regarding Catholic cults. As the constitutional owner of all church property the Government has taken over forty edifices

and converted them into laic schools or other public institutions." Educational facilities, he said, would be extended, with particular attention to education "in Indian centers, both for children and for adults."

Cubans Clash.—On September 4 the Havana dock-workers celebrated the first anniversary of the overthrow of the de Cespedes Government with a serious clash of waterfront stevedores where one man was killed and several seriously injured. The police and military reserves were kept alert fearing resumption of the student and labor rioting of the previous day. A student celebration took the form of burning an effigy of Col. Fulgencio Batista, leader of the army, whom the students accused, in a mock trial that preceded the burning, of killing two young students who were said to have resisted arrest. A gun battle arose outside the doors of the Cuban Telephone Company when strikers rushed to take their jobs by force but were greeted with a spray of bullets from the guns of Cuban soldiers stationed at the doors as guards.

Japanese Naval Policy.—Instructions given to the delegates from Japan to the meetings in London preliminary to the International Naval Conference of 1935 were to the effect that Japan would abrogate the Washington Naval Treaty of 1922 unless a new system of naval limitations, in accordance with Japanese demands, were accepted. The advocates of a larger navy were favored by the Japanese Cabinet. They contended that the ratio system of naval strengths had been outmoded by world changes and that a new principle of equality must be established, based on each nation's determination of what was sufficient for security.

Ecuador Cabinet Announced.—Following his inauguration in the beginning of the month, President Ibarra named his Cabinet as follows: Alberto Ordenana, Liberal, Interior; Victor Emilio Estrada, Liberal, Finance; Manuel Sotomayor, Conservative, Foreign Affairs; Antonio Parra, Socialist, Education; Jorge Montero, Radical, Public Works; Atanasio Zaldumbie, Liberal, War. His inaugural address urged the adoption by Congress of Sr. Estrada's reconstruction plan.

How the vagrant boys and girls of the country fare spiritually will be told with a wealth of detail next week by John A. Toomey in "The Catholic Cavalcade."

"Hollywood wants to do right but doesn't know how" is the theme of F. E. Davis' paper "Getting Action in Hollywood."

In answer to the pro-Soviet propagandists' calumnies on the Russian Orthodox Church, John LaFarge will write a paper entitled "What the Bolsheviks Fear Most."

John Gibbons will have one of his characteristically whimsical pieces in "The Extraordinary Ordinariness of God."